The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

For the Episcopal Recorder.

STRENGTH IN ADVERSITY.

"As thy day, so shall thy strength be."—Deut. xxxiii. 25.

I.

Pilgrim on life's rugged road,
Tearful, fainting 'neath thy load—
On thy Lord thy burden roll;
He with strength renews thy soul:
Hath not JESUS said to thee,
"As thy day thy strength shall be."

II.

In the bitterness of grief,
Though thy prayer find no relief;
Bow'd, forsaken, and forlorn,
Though thy sighs prevent the morn,—
Tarrying long, he comes at length,
To revive thy fainting strength.

III.

When temptation cometh in,
In a surging flood of sin,
And the burning billows swell
From the lowest deep of hell;
O my Saviour! say to me,
"As thy day thy strength shall be!"

IV.

Some distrustful of their Lord,
Fear to lean upon His Word;
One day, by the hand of Saul,
They are fearful they shall fall!
Still, that word is sweet to me;
"As thy day thy strength shall be."

V.

Though thy Saviour long forbear,
He will hear his people's prayer;
What though He, when sorrowing sought,
Make as though he heard thee not:
Watch, and without ceasing pray
That thy strength be as thy day.

VI.

What though his approach be late;
It is good on GOD to wait:
He will prove his promise true,
By his gifts—not small nor few:
His salvation thou shalt see:
"As thy day thy strength shall be."

VII.

When wild winds thy vessel sweep
O'er the bleak and boisterous deep;
And thy prostrate strength shall fail,
As she drives before the gale,
Then cry mightily, and say,
"Let my strength be as my day!"

VIII.

Dark may be thy midnight hour,
With Death's shadow cover'd o'er;
Yet, how drear soe'er the night,
GOD hath said—"Let there be light!"
JESUS can, if thou wilt pray,
Turn thy darkness into day.

IX.

Art thou tempted oft to say,
God with thorns hath hedg'd my way?
Dost thou sit alone and weep,
And thy heart sad vigils keep?
Weeping may endure a night;
Joy shall come with morning light.

X.

As thy people once were fed
With the Heaven-descended bread,
Feed me thus in righteousness,
In life's gloomy wilderness;
And, when fainting by the way,
Let my strength be as my day.

XI.

O thou comfortless and tost,
In thy Saviour put thy trust!
Lo! the day-spring from on high,
Speaks thy great Deliverer nigh!
"Leave thy fatherless to me—
"As thy day thy strength shall be!"

XII.

Oh! when Death, with iron blow,
Strikes some dearly lov'd one low;
Vale of shadows! though Despair
Walk in mournful silence there,
Light in darkness thou mays't see;
"As thy day thy strength shall be!"

Williamsburg, L. I., June, 1840. A. D.

From the Watchman of the South.

CHRISTIAN CHARACTER.—NO. V.

FAITH IN CHRIST.

(Continued.)

Here it may be asked, is faith then no more than a bare assent of the understanding? If that assent is certainly accompanied by all the pious affections and emotions which correspond with the truths believed, where is the danger of maintaining this? But when this question is asked, the inquiry seems to be respecting an assent which is produced merely by education or reasoning; such an assent, however strong, we have shown not to be of the nature of saving faith. Again, the phrase "assent of the understanding," properly signifies such an assent as has nothing as its object, but the mere verity of a proposition; and has no regard to the qualities included in that truth. But the views of truth on which that belief is founded, which is of the nature of true faith, embraces the moral excellences and beauty of the truth; or what is frequently called in Scripture, the glory of God. It is not, therefore, "a bare assent of the understanding;" it is such a persuasion of the excellence, beauty, and suitableness of the truth, as carries the whole soul along with it. The broad distinction between understanding and will which many make, does not correspond with the actual exercises of the mind. Let the facts be accurately stated, however, and no difficulty will be experienced in relation to this matter. To those who entertain any just views of the laws of the human mind, the only question which can arise as to the nature of saving faith, will be, what exercises should be classed under this name. And this must be ascertained by a careful attention to the sense given to the word in the Holy Scriptures. The synonymous terms are belief, persuasion, conviction, assurance. The fact may thus be stated. A soul hitherto dead in sin, and of course blind to all spiritual beauty, is in some moment, quickened or regenerated. This effect, in the case of adults, takes place only in connexion with the word. The truth of the word now becomes the object of attention, and by the enlightened soul is viewed, though it may be dimly, in an entirely new light. The rational soul is always affected by truth, according to the intellectual apprehension which it has of its nature. To see an object to be lovely and not love it, to be sublime and not admire it, or excellent and not esteem it, is impossible. There may be conceptions of the mind relating to truth, which may be correct as far as they go, but do not reach its true qualities; just as a deaf man may conceive that the notes which compose a tune, rise and fall according to a certain scale, of the proportions of which he may possess an accurate knowledge, but cannot perceive the beauty or sweetness of the tunes, for he has no perception of any sound. If his ears should be suddenly opened, he would experience perfectly new ideas and new emotions, entirely different from what he had ever experienced before. Thus the regenerate man has entirely new ideas of divine truth, although when he expresses his sentiments in words, they may be the same which he before was accustomed to use. The truth thus spiritually discerned is always accompanied by a persuasion of the reality of the qualities which are seen; and in many cases, the belief of the excellence of an object is identical with the conviction of its truth. Excellence of spiritual beauty is the essence of the truth. The opinion of some, derived from a false philosophy, that the understanding may be thus enlightened, and yet the affections and will stand out in opposition to the truth, it is contradictory to Scripture, and to all experience. It is true, that no ideas or notions of truth which can be communicated to an unregenerated mind will produce love to God, or any other holy emotion; but the reason is that a soul dead in sin is incapable of any just and adequate views of the excellence of spiritual objects. But no sooner is spiritual life communicated, and spiritual conceptions entertained, than the emotions and affections of the soul are moved in exact correspondence with these new views. Some indeed, have maintained that the change not only begins with the acts of the will and affections, but is confined to them, as being the only seat of moral exercise; and that the intellect is as incapable of moral depravity as the eye or the hand. They suppose that the new views of the regenerated man are produced by the new feelings which arise in his heart. They are accustomed to speak of new apprehensions as altogether the effect of a new heart. Now, if by this "new heart," they meant a new nature or principle, or life, communicated in regeneration, we should have no controversy with them. But this is not their meaning. When they are explicit, they leave no room to doubt that their theory is, that holy feelings or affections are, in the order of nature, before spiritual apprehensions; and that they, in this order, bear the relation of cause and effect. And as to any thing latent, prior to the emotions of the heart, they do not commonly receive it into their philosophy. To show the inaccuracy of this theory, we might appeal to the common experience of mankind; but as the fact would be disputed, I will only ask the reader to consider attentively what is the theory in question. Regeneration by the Holy Spirit produces a new set of affections; of these, the chief—and including all the rest—is love to God. As immediately before this change, God was the object of aversion, and as an object of enmity cannot be viewed as lovely while that enmity exists, therefore, by regeneration the soul is made to love supremely that object which in the view of the mind is hateful; which is a flat contradiction. But if it be said that this quickening power by which the soul is renewed, changes its views of the object, this, upon close examination, will be found to be a concession of the principle for which we contend, or it leaves the difficulty unsolved.

If the renovating efficacy of the Spirit so changes the mind, that new views or conceptions are the effect, which new views are accompanied by new affections, this is precisely our view of the case. But if the new views arise from the actual exercise of new feelings, then the difficulty, or rather absurdity before mentioned, meets us; namely, that the affection of love is in exercise toward an object not perceived to be lovely; yea, while it is viewed to be hateful. But do we not all know that our ideas are greatly biased by our feelings, so that if you know what a man's predominant feelings are, you are seldom at a loss to guess at his opinions. This, considered as a matter of common experience, we do not object to, but when accurately considered, it will be found to have no direct bearing on the point at issue. The influence of the affections on the judgment, causing it to decide in conformity with the state of the affections, is never direct; so that when the evidence of truth is actually before the mind it can resist it; but the true state of the fact is, that by the bias produced by the feelings, the mind is prevented from examining the evidence, or the attention to it is partial. In many instances, however, when men profess opinions which correspond with the state of their feelings, these are not the real convictions of their minds as expressed, but false and hypocritical declarations by which they endeavour to impose on those around them.

Our theory then is, simply, that the understanding in a rational being, is the leading faculty, and that the feelings and affections, and consequently the volitions, are in coincidence with the views of the mind: that when the soul is renewed, the effect of which the soul is conscious is, a new view of spiritual objects when, according to the truth before the mind and the clearness with which it is apprehended, the emotions and affections naturally follow; and if any action is to be performed or omitted, the will, under the influence of those affections, determines on the act. A. A.

"ETERNITY WILL BE LONG ENOUGH TO REST IN."

So said a foreign missionary, when urging his Christian brother at home to persevere in the work of the Lord. This thought presses upon the mind in view of the shortness of life, and the immense work to be done in *sustaining and giving efficiency to every important agency for spreading the Gospel.* It was expressed with special reference to the foreign operations of the American Tract Society. Its author had spent most of his long missionary life in going from one district and village to another, in India, to preach the Gospel, and give the message of salvation on the printed page to those who had no other means of obtaining it.

Though worn down with long and fatigueing journies, and his constitution giving way under the pressure of his labors, he writes, "*I wish to devote myself more entirely to this great work.*" As he toils on, he sees the fruit of his labors. The Pandarum throws off his beads, and inquires for the way of salvation. The field before him becomes wider and more promising; the work is but just commenced; tens of thousands on the right hand and on the left are going to the judgment, with no one to tell them of Christ and salvation. Shall he in such a field loiter and neglect his work? Was he not right in adopting the motto—"ETERNITY *will be long enough to rest in?*" and would it not be well if all Christians, who from apathy or some other cause are doing far less than they might, to adopt the same motto?

Shall the missionary abroad, or the Christian at home, by idleness, or negligence, or consulting his own ease or personal gratification, suffer millions of benighted souls to go unenlightened to the bar of God? Shall he thus suffer *efficient instrumentalities,* which have been secured at much expense of time, and money, and life itself, to remain unimproved for months and years?

These inquiries are suggested by existing facts. The whole Tract operations abroad are in danger of being greatly embarrassed the coming year for want of means. All our foreign missionaries and Christian friends on the continent of Europe, depending on the American Tract Society for essential aid, are liable to be disappointed. A few churches have contributed liberally, and one individual has made his annual donation of $1,000; but far the greater portion of the churches of different denominations co-operating with the Society, and whose missions expect help, have not made their contributions.

What will be the effect of withholding our contributions upon the missionary, and the native convert, and the schools and churches, and the whole missionary cause? Will it not be a loss which the churches cannot well afford to sustain? Will it not be far better and cheaper to furnish the means, and encourage the missionary to pursue his work? And will not pastors and churches, and all who desire the extension of Christ's kingdom, and have not made their donations, forward them to the Society as early as possible?

From the Vermont Chronicle.

A FRAGMENT.

* * * I sat at my open window. The trees before me were assuming the first delicate green of spring, and the light of a mild sunset was just passing away. The villagers—my friends and neighbours whom I see and whose voices I hear every day in the busy street,—were passing by; and for a time I pleased myself with thinking over the calm pleasures of home in which each one, at such a season and at such an hour, would soon repose.

But I had been reading an account of one of those visions of the eternal world, as they seem, when the soul, freed partially from this earthly clog, puts forth its unimpeded energies to understand and to realize disembodied existence. I had been thinking of William Tennant, whose visions of the heavenly glory seem to have been like those of the apostle to the Gentiles when he heard unspeakable things which it is not possible for man to utter. I remembered how that insight, in his case, elevated him above the world; how the thought of what he saw and heard was with him every hour of the day for years; and how holy and spiritual was his life in consequence. I had thought, too, of that poor London girl, who in her dream, witnessed the ineffable love of Heaven and heard its thrilling song, but neither joined in the rapture of the one or felt the warmth of the other, and was startled from the vision by the closing around her of a cold iron, ever-during darkness.

What I had read began to mingle with what I saw. The forms before me lost their materiality, and I seemed to look on spirits moving to and fro. I went with one and another into the realms of spiritual existence, and saw how each was affected by the touch-stone of Heaven's ineffable holiness and glory. As the darkness came on and the passengers disappeared, my thoughts again passed forward to each one's home, to look, not as before upon an earthly scene, but upon the spirits that for a time dwelt there. I followed each up to "his Maker and his God;" I gathered them in groups, I separated them into companies, according to character and affinites —according to religious state and habits.

How changed was the aspect of those dwellings as I went from street to street! Beautiful residences that I had always looked upon with delight, drove the cold blood back curdling upon my heart. Low huts that had been deemed a nuisance for ugliness, were lighted up with a heavenly glory, and became chief ornaments of the village. And oh! how often in the same house and in the same room did the near connection of celestial, amaranthine beauty with the horror of eternal death, startle and agitate me!

Yes—it is in the midst of these immortal spirits that I live. I take the hand—I see in the eye that meets my own, the speaking soul; but with what emotions should I do it, were the veil entirely rent away! * * *

PROTESTANT ASSOCIATION.

Various efforts are now making in England to inform the public generally, of the facts connected with the real character and growth of popery. Among these efforts there is employed the power of associated numbers directing their combined energies to one point. Whether it be wise for men to unite themselves into a formal Society, to effect such an object, we are not entirely satisfied. This however, is the way they do things in England. One of these Societies, called the Protestant Association, held its Annual Meeting on the 11th of May, in the great room at Exeter Hall, where, it is said, that more than 3,000 persons were present. The Rt. Hon. Load Kenyon presided, several distinguished members of Parliament, and divines of the Church of England were on the platform and participated in the exercises of the meeting. Among the speakers on this occasion we find the name of our absent brother, whose address we shall hereafter publish. At present we advert to this Society by way of an introduction to the remarks of the Rev. Hugh Stowell, one of the most popular and eloquent preachers of the present day in the Established Church.

The Rev. HUGH STOWELL next came forward, amidst great applause, to propose the third Resolution, and said, My Lord, and Christian Protestant friends, it has occurred to my mind once and again as I have sat, and sat with the deepest interest to hear the thrilling addresses to which you have lent an ear, how happy would it be for the world, how happy for the Church, if controversy might cease! But it also immediately recoiled upon my mind how fatally should controversy cease when truth is imperilled and at stake; for, to make terms with error is to commit high treason against truth, and to hold parley with the powers of darkness is to be traitors to the God of light. We must be content, my Lord, so long as we are in the Church militant here upon earth, to be in a state of militancy. Our rest, our recompense, all of grace and mercy, not of merit, await us in the land "where the wicked cease from troubling, and where the weary are at rest,"—but who shall enter into that rest? The half-hearted man, who deserts the standard of the cross in the hour of peril? The deserter, who, though he wear the uniform of truth, sneaks back into the ranks of error? No, no, but the man timid in himself, but bold in his Saviour,—weak in himself, but almighty in his Sanctifier—in himself like a bruised reed and a worm of the dust, but in his God able to crush mountains, and to do all things—that is faithful unto death, and possess himself of that crown which fadeth not away. But while controversy is essential in our militant state, yet how much it concerns us to remember that controversy is perilous whilst it is essential; how much it behoves us to remember that we are in deep peril of having our spirits embittered and our tempers envenomed. In arguing our love of the truth, it must not ever be forgotten, my Lord, that in the heated atmosphere of controversies, the sweet dew of Christian love might be exhaled, lest, amid the excitement of such an assemblage as this, we should feel aught of bitterness engendered against those who are our brethren in the flesh, and, as some of them are our brethren in the Church, would to God we could say our Protestant brethren, in deed and in truth. I am well aware, my Lord, that on occasions like these, with such unworthy advocates in this high cause, it might bring back the spirits of Latimer, Cranmer and Ridley, to chide us for endangering the pearl of great price which they rescued from Romish darkness and superstition—I say, as unworthy successors to such men in this high and holy controversy, we have oftentimes, God knows, injured our cause by our apparent want of temper and composure; and we take to ourselves all the shame, and we say, if our adversaries taunt the cause for the sake of its advocates, pour upon those advocates what contempt you will, the cause is not ours, it is not man's, but it is God's, and it shall succeed in spite of our weakness. Yes, my Lord, God may overrule the very infirmities of the advocates the more to set forward the might of his own power, for he will not give his glory to another; neither was it through their own power that our Latimer, Cranmer, and Ridley, gave birth to our Reformation, but it was God in them and by them, and to his name alone be the glory. I feel, my Lord, that if upon other and ordinary occasions, it behoves us to take heed with what spirit we touch upon the delicate ground of controversy, it behoves the unworthy individual who now addresses you especially to take heed to his own spirit in proposing for the adoption of this Meeting a Resolution of the very tenderest, most delicate, but of the most important and serious character; and, my Lord, I hesitate not to say, that this Society would have been unfaithful to her name and her principles if she had not brought it forward; but when I feel that it touches not upon the open enemy, but some in the pale of the Church; not upon the enemies, but on the prefessed friends (but, alas! enemies to the Protestant truth in its integrity, purity, and perfection;) when I feel this, my Lord, I feel that it behoves you and my friends in listening, and myself in speaking, to guard against aught of personality, asperity, or uncharitableness. Having, therefore, thus introduced the Resolution, suffer me to read it to the Meeting:—"That considering the efforts which are made to revive and introduce into the Church of England, in a specious form, many of the fundamental errors of Popery; it is a duty peculiarly incumbent upon all Protestants in this present day to maintain, defend, and make known, to the utmost of their power, the great and distinguishing doctrines of the glorious and blessed Reformation, and this Meeting earnestly and affectionately calls all the faithful disciples of Christ to zealous and Christian exertions for that purpose." My Lord, the Resolution is of a very grave character, and methinks I hear a whisper in some secret breast,—"Is it quite fair to make the platform for the defence of our Reformed Church a place to stab the Church?" We are not going to attack the dear old grey-headed Catholic Mother of England. God forbid! We would not touch one of her grey hairs, or injure one of her venerable laurels, or mutilate her beautiful garments; no, no, it is not against the Church but for the Church, we enter our protest; it is, my Lord, to vindicate the Church from the misrepresentations of the pretended sons of the Church, it is to set the Church right in the eyes of her own children, and to set the Church right in the eyes of our sister Protestant Churches on the Continent, to set our Church right with our daughter Church across the Atlantic, of which our esteemed friend (the Rev. Dr. Tyng) is so able and good a representative; it is to set our Church right with all the nations of the earth, who look to England as the mighty hill that God hath exalted, and to England's Church as that city set upon a high hill that cannot be hid. It was only the other day I was told by the Rector of Chelsea, that we have here deputies from the Protestant Churches of France and Germany; also we have the Chevalier Bunsen, Ambassador from the King of Prussia; we have a representative from across the Atlantic; we have men coming from all parts of the world to see what is this Church of England that God hath so honoured, so distinguished in holiness, and so blessed with success; the Church of England the rallying-point of Protestant fidelity, and the benefactress of the earth beyond all other nations—the nursing mother of nations. But all her victories, glories, her liberty and peace, are all due, under God, to the truth she bears and to her protection of it. They come to see what is this Church of England;—and shall we present to them the caricatures which limners have drawn on the banks of the Isis? Shall we point them to the English Church pictured as the longing daughter of Rome true to her likeness, and showing that she wishes to rush back into the arms of Rome, and shall we say that this is the portrait of England's Church? Shall we say that it is that doating, drivelling old woman, not clothed from the loom of Gospel peace and Gospel truth, but in the rags stolen by stealth from the scarlet mother of abominations? No, no, my Lord, the poisoned plant of an Antichristian spirit we must, by the help of God, destroy and keep under; whether it does exist on the banks of the Isis or on the muddy Tiber, we must enter our protest against it. But we are told that we are giving importance to a body of men whose doctrine is one of mingled errors and truth—for such is its real character—something between the Church of England, and the Church of Rome, but belonging to neither. We are told we are giving undue importance to the subject—I wish it were so; but when we look and see the dying struggles, the galvanized struggles of Rome,—I say, when we look at the dying struggle and throes of Romanism without, and those which come from within, and when we see with what slow and stealthy development as a nation, and with what wondrous artifice in contrivance, and skill in the unfolding of the whole of the conspiracy,—the word is not mine, I dare not call it so, I find it designated so by Mr. Frend,—I find, not a year ago, only as far back as July last, I find the term used by the *British Critic;* he speaks of "clerical conspiracy," —he speaks of clerical agitation. I say, that the conspiracy has so much consummate skill in its contrivance, and in its adaptation to the state of the times, the human heart, and to what man wishes,—it has such a charm on the one hand, when pursued, to exalt them into demi-gods, and on the other hand to sweeten the poison which is sipped down without suspecting the ingredients it contains, for they sweeten it by giving to the laity a certain degree of indulgence in their pleasures and passions, if they will only give up their consciences into the hands of the Church, that is to say, the clergy; if they will only conform to Catholic usages, if they will only thus go on quietly, and blindly believing and trusting in that which they are told will lead them to heaven, if they will only take the candle of their understanding, and put it under the bushel of tradition, if they will only consent to give up their freedom of conscience and set aside common sense, and receive everything which the clergy may enforce upon them, then they may indulge their passions and pursue their ambitious schemes; or, perhaps, they may be required to fast twice a-week, and, on those days, abstain from minor indulgences. But why should we exchange the worship of God, in spirit and in truth, for a voluntary humility? When we consider, too, not only the adaptation of their system to human nature; for what is Popery but man's own corrupt new edition of Christianity, with annotations and commentaries? And what is that new-fangled edition of Christianity coming forth from our public University, but a mere strained new edition of that same *apocryphal* Scripture? It is little else save Romanism, with some of its worst features kept back, which they considered it better to keep in the shade; but depend upon it, if we grasp it and hold it to our hearts, we shall find we have not grasped Tractarianism, but Romanism. Allow me to say they have taken advantage no less of the present juncture and state of the times; we live in times when there is much schism and division, and deeply do I deplore it: we are not going to recoil from Tractarianism to Latitudinarianism; we are not going to give up the principles of the primitive Catholicity of our Church as planted by the apostles in our land; we are not going to give up our formulas and confessions of faith; we are not going to give up our firm belief that England possesses the legitimate branch of Christ's Catholic Church; we are not going to hold with those who unnecessarily separate from her, and enter into that which they ought to refuse; we are not going to give up the principles of our faith for those of Roman Catholics or Dissenters—and Roman Catholics are Dissenters, and Dissenters of the worst kind and character. We are not going to forsake our principles because we have seen some of them misrepresented; no, my Lord, we must go as the pilgrim ought to go, through the valley of the shadow of death; there may be quagmires on the right hand and pitfalls on the left, and it behoves us to take heed, that in avoiding the quagmires of Rome, we do not fall into the pit of Latitudinarianism, but that, by the Almighty goodness of God, we stand firm upon the good ground of our true Church, and look to our forms and creeds as the landmarks of our hope. Yes, my Lord, allow me to observe, that while I am refusing to compromise the integrity and soundness, of our own Church, I would tell our Dissenting brethren that I am not going to put them out of the pale of salvation because they are out of the pale of the Church; no, no, I wish heaven to be as wide, and heaven's inhabitants to be as great in multitude, as the utmost mercy of God in conjunction with his holiness and truth and justice to poor fallen man will admit of; no, my Lord, I am not going to denounce them, but I must remind them, that if they would point the finger of scorn and derision to our Church, that it would better become them to hold their peace, or rather to help us against our enemies; because they have done much towards creating them: if it had not been for their Dissent we should never have had Tractarianism, or if we ever had that crazy vessel launched forth on the waters of our country, pretending to be that gallant old English vessel, the Church of England, I say—if we had Tractarianism it would not have come in the spring-time of help and support given to it by the attacks of Dissenters. I will say this in justice to the clergy of the Church of England who have been calumniated. I say it in vindication of myself and fellow Churchmen, that we are not ashamed of the principles which have been taunted at from certain quarters; no, my Lord, if we are ultra-Protestants we are not false Protestants; and we will not compromise our principles, and go over to Popery in dread of Dissent. If the Political Dissenters would speak out, they dislike the High-Church Evangelical men more than all the Oxford Tract men put together. And why, my Lord? Just because they conceive that those men are preparing the national mind to receive Dissent in its horror of Popery. But we know, that whilst we are maintaining simply those great Evangelical truths which are the glory of the Articles, and the diadem of the doctrines of the Church of England, we are maintaining the truth; and perish the Church of England if she betrays the truth. I am sure you will permit me to speak thus fearlessly upon either side. The man who stands forward to advocate this cause should have no fear; for when the truth is the end, whether Dissenters or Papists, or semi-Papists, are angry, we declare the truth and nothing but the truth, as we find it shining brightly in the Bible, and reflected by our own beloved Church. But, my Lord, I conceive at the same time that we ought to vindicate ourselves further from the charge which is so frequently brought against us, namely, that we are destroyers of the peace, and that we are falling out with our brethren by the way. God knows, I love them as my brethren; and I trust that God will give them grace to undo the mischief they have been doing. But my glory is, that we are not going towards Rome, but towards heaven. We are not going backward but forward, with the glorious light of the Reformation shining brighter and brighter in our hearts, and we are not going to dim the candle which the Reformers said should never be put out. My Lord, let it not be said that we are wishing to create or promote discordancy in the Church; from our hearts we deplore it; but who has made this dissension in the Church? Who has thrown into our peaceful camp differences of opinion and dissension? Differences in a circumstantial point of view will obtain amongst us; we are free-born citizens of the true Church of God; for God appeals to our reason, and appeals to our consciences; true faith is a rational faith. Therefore, while we think differently upon minor points, and are willing to merge them to a great extent, we yet would avoid the anomalous unity of Rome, which consists in the compromise of truth. We take our stand upon one common and central ground, the word of God, where we can meet together and shake hands, which we cannot when we come to man's authority. In this way the Church of England becomes the admiration of her friends and the terror of her enemies. The apple of discord was flung from one of our Universities; and because we stand up and say that we will not retract from the principles of the Reformation, because we do not view religion as it existed in the darkness of the middle centuries, because, bird-like, we have soared in the pure clear sky of truth; because we say, Peace, peace to the good old Church of England, but no peace with Rome, and no peace to the worshippers of Rome; because we say this we are denounced as accusers of the brethren. God knows we have often been accused, and been too silent in our vindication, from the insidious attacks of men who profess to hold with the forms of our Church, but have shown that they no longer wish to read our Liturgy, or to maintain our Protestant principles, and have led our youth, step by step, from their Protestant *Alma Mater;* led them away, step by step, until they have seen there was nothing but one single narrow ledge between them and the Church of Rome, and wearied with uncertainty, and anxious for repose, they have stepped over the barrier and found themselves asleep in the lap of Rome. It has been said, that meetings like this produce more apostates from Protestants than anything else. I can from facts prove the reverse, and if any man choose to write to me I will give him facts and details to that effect. But can our enemies deny that their doctrines do not tend to Rome? Can they deny that one beloved man who used to stand among us has been led by those doctrines to apostatize from the truth? We do not exult over his fall. May God restore him! For we believe that his heart is in the right place; and when the delusion has passed away, he will find that the Catholic Church is not on the seven hills of Rome, but in the bosom of his own mother country; and we believe that he will return to the Church that nursed him. It has been said, that he was afected with Latitudinarianism, but did that bring him to Popery? Surely it was Tractarianism that laid the foundation. What is this new system? The voice is that of Jacob, but the hand is the hand of Esau. It is held out in the attitude of peace and friendship; but when we grasp it we find it rough and hairy, and it reminds us of the beast, and we shrink back from the embrace. My Lord, we say we repudiate Popery, and shall we shake hands with

her emissaries? We must not give the right hand to Popery, lest we be drawn over to the left. I am persuaded, my Lord, that in this great controversy we are maintaining most strictly the directions of our own blessed Church. Even these men do not disguise that they consider the Prayer-book too meagre, the Articles of our Church too Puritanical, her services too simple and too clear for them; they want to turn the beauty of the temple of the Lord into the magnificence of a theatre; and thus we should have Christianity dramatized and Christ crucified afresh. Their Catholic tradition is like the rainbow, which, when we try to grasp, vanishes in air. As for Catholic tradition and Rome's boasted antiquity, these learned doctors have given us no substantial proof of their accuracy. They make tradition just what they please, anything and everything. My Lord, we are not going to leave the fixed star of the truth of our Church, but we shall continue to steer our bark, by its light and direction, to the haven where we desire to be; we are not going to follow a will-o'-the-wisp, a mere meteor of the marsh, which, the more you pursue, the deeper you get into the mire, till at last you sink into the quicksands of error, and find your delusion is your ruin. My Lord, we have Catholic tradition, as far as it is worth having, in the Confessions, Homilies, and Articles of our own Church. Were not Cranmer, Latimer, and Ridley, equally good divines with those of the modern University of Oxford? Were they not as likely to know the truth as those men who have done so much harm to our cause? Is the learning of our modern divines to be found in their misquotations from the Fathers? They have quarrelled with Mr. Goode's book, and thrown it overboard, because it was too ponderous for them to move at all. My Lord, what would you think of a small body of Presbyters, none of them dignified men, setting up to tell our bishops what they ought to do and what they ought to say? Thank God for the Archbishop of Canterbury!—thank God for the good Bishop of Chester!—thank God for that excellent man the Bishop of Winchester, thank God for Ripon and Chichester, and Exeter, and for our other bishops! My Lord, how stands the case? We are on the bishops' side against a few false Presbyters;—they hold up their Romish traditions, and we adhere to our Protestant faith. Are we, then, traitors to our Church, or are they? We do not put on the garments of infallibility. Dr. Pusey says, "If you do not let us alone, we are such a powerful party, and your young men are so far gone, that we cannot answer for the consequences." They are dissatisfied with England's Church;—we, my Lord, have been brought up under the fostering care of the glorious Reformation, and bless God for our redemption and for giving us the Articles of our Church in their *bona fide* simplicity. There are, my Lord, those who would sign those Protestant Articles, and yet are of the Church of Rome in their hearts; they make use of Catholicism in the closet, and denounce it in the pulpit; they eat the bread of Protestantism, but help Rome to recover her ascendancy over our Church. I say this, not in anger, but I say it in coolness of judgment and decision of mind. It is due to Protestant parents of this great country, and to our unwary youth, who go up to their *Alma Mater* in all simplicity and confidence, whence our Church derives so many ministers; it is due to the University and to us who are ministers of integrity and honesty and truth, these men should tell us what they mean; and whether or not they are Popish traitors in a Protestant University, using their influence to poison the minds of the rising generation. My Lord, some of them have had the honesty to go over to the Church of Rome, and I respect such men twenty times more than I do him who remains to betray us. My Lord, I fear less the storm than I fear the insidious leak which would sink our vessel; I fear less the hurricane, than the secret earthquake which would shake the earth until its cities were scattered to the dust. If these men will not leave Roman Catholic superstition; if they will not join the Protestant faith; if they will not relinquish the breviary, it is far better they should say so. My Lord, I am taking no unadvised position, and, did time permit, I could bring forward ample quotations from a book I have here, which would bear me out in all I have advanced, and if any individual wishes to discuss them in private, I refer him to a little book entitled, *The Case as it Is*, by W. Good, of Trinity College, Cambridge; if, on reading it, it does not prove all I have said, then brand me as not worthy of credit. I will give you a proof of Roman Catholic retractation. At one of our clerical meetings we discussed some of their tracts: now, they tell us we have never read any of them; we have, and digested them, and hard of digestion we found them; at first we thought we were gathering some of the fruit of true Catholicism from them, but we soon found them to be nothing but the apples of Sodom; we soon found that the leaves were Protestant leaves, but the fruit was the fruit of Rome. We had one young clergyman, of High Church principles, who admitted that there was much of good truth in their tracts;—and if there were not some truth there would be no danger; they sweeten with truth their bitter draught, for they could not give it all in one large dose. But to return to this young clergyman; he had read the tracts for some time, and when we met, as was customary at certain times, it was my turn to read the tract, and I came to a passage which said that to the clergyman belongs the awful and mysterious power of making the body and blood of Christ. I said, "Could any Romish priest have spoken more strongly than this? Is it not blasphemy to speak of the creature creating his Creator?" "Oh, Sir," said the young man, "you must misrepresent the matter, for in my copy it is quite different." He showed me his copy of the tract, where the language was, "the awful mystery and power of *dispensing* the body and blood of Christ." We compared our tracts, and found that mine was the first edition, and his the second. I said, "Here is a retractation!" My Lord, this young man flung down the book and said, "I have done with them, if they can be guilty of such deception, I will have no more to do with them." I believe that the conspiracy at Oxford has not its origin there; I have no doubt there is some wise men in the back-ground, wise as a serpent, though not harmless as a dove. I believe that by him the train is laid, and that our Protestant brethren at Oxford are to throw in the match. My Lord, it is not, however, simply because our Church may be endangered,—it is not because certain outward circumstances may be affected, that we are engaged in this controversy, but because justification by faith alone is denied, and the "Tridentine imparted"—not imputed—righteousness is put on in its place; it is not because we are taught by our own Church to live and do; but because they say, as in the Church of Rome, "Do and live;" it is not because we are not taught that baptism is the sign and rite of the grace whereby we are engrafted into the Church of God, and made heirs of Christ's kingdom, but that it is declared by them to be a washing away of sin, and if a man sin afterwards, there is no free pardon, but he must go mourning all his days;—no, but because they would change a burden which is light, and a yoke that is easy, into one more weighty than Jewish ordinances, from which Christ has set us free; because their system goes to the very root of the supremacy of Christ in his Church; because they would exalt the sacraments beyond their character as the simple channels of God's grace; because they would introduce manifold mediators between us and the one great Mediator; because they would introduce penance and purgatory, and all the monstrosities that go to transform God's truth into Romanized error; because they would take from our Church the pearl of great price given to her by God; because they would virtually make Christianity anti-Christianity, and would rest the sinner's hope more upon man and himself than on his Saviour,—because of all this we say, "No peace, no peace, with Rome." And if the cry is raised, "Unprotestantize the Church of England," we will raise the cry, "Unromanize the Church of Rome." Our conflict is not with the Church of Rome, but with Popery. My Lord, there is, thank God, in the great body of our clergy no disposition to go back to Romish principles; but I trust they would rather draw nearer to our own beloved Church. Thank God, our bishops have joined our common cause. I am aware that our good Archbishop of Canterbury and the Bishop of London were reprehended and censured by many for consecrating our Hebrew Bishop Alexander; but I cry shame upon them who would have deprived our Church of the laurels which she gained by that act. My Lord, I thank God for our bishops, and let us not blame them because they have not proceeded more rapidly in what we might have desired, for we remember that we younger clergymen might be carried away in our heat to decide too quickly upon matters which require more consideration and experience and care than we might be able to give to them. Thank God, I do not believe that we have one bishop on the bench who wishes well to the movements at Oxford! Thank God, we have an Administration at this juncture at the helm of power—an Administration which has not admitted one Papist into its power, and not one Tractarian on its bench. They have done more than this—they have singled out Dr. O'Brien for the bench in Ireland, the noblest defender of the doctrine of justification by faith since a Luther's day; and Dr. Gilbert, the Principal of Brazennose College, just after he had led on the battle against reserve and for the communication of truth. They have thus given us pledges. I trust that as long as they hold the helm of power they will hold it steadily on to the star of Protestant ascendancy. If Sir Robert Peel would strengthen the Church, let him give us church extension and promote Scriptural education, and then England's last days shall be her brightest days. It is a blessing that the next heir to the throne is an Edward; and if I could reach the ears of my beloved Queen, I would whisper, "Put Edward first and Albert second, and I do not think the Prince, his father, would object, for he is a true-born son of the Reformation." Thank God that our Queen gave her hand to such a son of the Reformation, and that she did not go to Canaanitish lands to take a husband from one of the idolatrous nations! I am sure, my Lord, that Prince Albert would wish Edward to take the precedence. At the baptismal font of that dear Royal babe, the King of Prussia—the next great nation under heaven—the King of Prussia was united in fellowship with England's Church and nation; there could not have been a more fitting and touching occasion than that event, when the dear little babe was baptized into the faith of Jesus Christ and him crucified, to the intent that he may not be ashamed to confess it whoever may oppose it; and God grant that he may fight manfully against sin, and error, the flesh and the devil, and that he may continue Christ's faithful soldier and servant unto the end of his life.

BISHOP MEADE'S ADDRESS TO THE LATE DIOCESAN CONVENTION OF VIRGINIA.

(Continued.)

Having thus adverted to some things worthy of our consideration and observance in prosecuting the work assigned to our joint efforts, it is time that I should come to a narrative of those partial services rendered to the Diocese since our last meeting. They have been fewer in number than in any past year, through bodily indisposition, which led me to ask (what was kindly granted) a respite from labour during the last summer. I need not inform you that the period of relaxation was spent in a visit to the land and Church of our fathers.

ENGLISH CHURCH.

Having already, in a few brief letters, published in our Diocesan paper, stated the great kindness experienced while there, and the satisfaction enjoyed in witnessing much that came under observation, mentioning some facts which might not only interest, but edify my brethren and friends, I shall forbear the repetition of the same, except simply to advert to the wonderful providence of God over our Mother Church in times past, and his great grace in making her what she now is, by comparison with what she has been. Always labouring, as she has done, both before and since the Reformation, under many disadvantages, though attended with some greater advantages, from her connection with the State, always suffering not a little from many unworthy ministers, who still adhered to her, not from attachment to her doctrines, discipline, and worship, but from a love of revenues; a period also arrived when lukewarmness came over and settled itself upon the great body of her Clergy, and a meagre morality and lifeless theology was substituted for the plain and faithful exhibition of the Gospel of the grace of God, which so strongly marked the preaching of the reformers. From that lifeless condition it, however, pleased God, by various instruments, to arouse the Church of England during the latter part of the last century; and, from that to the present period, there has been a regular and great increase of faithful ministers, evangelical preaching, and pious members of her communion. The pulpit and the press, the Laity and the Clergy, have vied with each other in their endeavors to spread the spirit and doctrines of the Gospel over the whole Church and land, and by the blessing of God, great has been the success.

Such has been the acknowledgment of the candid and pious of every name in England; and the traveller from our land, however prejudiced by birth and education, has been forced to admit its truth.

TRACTARIAN EFFORTS.

It is, however, to be lamented, that, within the last few years, some have sprung up within the bosom of the Church, who, while acknowledging the glorious improvement in her character, by means of the faithful and zealous exhibition of truths hitherto neglected, have nevertheless sought, by a very serious change in the manner of preaching, and by giving undue prominence to things of less importance, to bring about something like another reformation, professing itself to be more allied to the Church in primitive times. It is deeply to be lamented that, while God had so signally blessed the ministry and preaching of the last fifty years, under which the Church of England and America had been so wonderfully improving, any of her ministers, not content with pursuing more and more zealously the same, should strike out into some other path, venturing on an experiment, which, so far as it had hitherto been tried, had proved fatal to true piety. The result thus far has been truly unhappy; though we trust the kind providence of God will bring good even out of this evil. The tendency of the system to which I allude, in some of its doctrines and usages, is evidently towards some things in the Church of Rome, which our reformers most clearly renounced. The enemies of our Church have always delighted to ascribe such a tendency to her. Many pious persons of other communions, not examining its truth for themselves, were induced to believe that such was actually the case. This, which has ever been an obstacle to the conversion and return of numbers to our Church, has been gradually passing away from the minds of the candid, and an acknowledgment becoming general that our reformers established, between the Church of England and of Rome, a line so broad and deep that fellowship was impossible; a line deeply stained with the blood of thousands of martyrs, who died the most cruel deaths, rather than for a moment assent to doctrines and practices of the Church of Rome, which some would now have us believe differ little from our own. It is one of the evils of this new movement that it has again revived fears and prejudices in the minds of many truly sincere and pious persons, as to the affinity between the Church of Rome and our own, emboldening those who ought to know and speak otherwise to use it in a spirit of party against our Church. We may, however, now, as of old, boldly affirm that no Church in Protestant Christendom more fearlessly contended for the faith once delivered to the saints, and more thoroughly renounced all the unchristian doctrines and practices of Rome; and it becomes both our ministers and people more carefully to review the bloody contest, and know for what our forefathers fought, seeing there are those within our own communion who are disposed to make light of some of the causes of the Reformation, and even to regret some of the changes effected thereby; and seeing, also, that Rome herself, as if waking up from sleep, is now in our own and mother country, putting forth new and more vigorous efforts to recover what she had lost.

BISHOP GRISWOLD'S ARTICLES ON THE REFORMATION OF THE CHURCH.

I cannot, while on this subject but commend to the notice of my brethren some short and well-written essays now in the course of publication in some of our religious papers, by our venerable presiding Bishop, and which I hope will be republished in some form better calculated to perpetuate them. In these numbers, while the differences between our Church and that of Rome, in many important particulars, are very truly and forcibly set forth, the peculiar opinions and practices of the Tractarians receive their merited condemnation. I dismiss this painful subject with only one other remark.

(*To be Continued*)

The Episcopal Recorder.

PHILADELPHIA, JULY 2, 1842.

THE MEETING OF THE BOARD OF MISSIONS.—We learn from a friend who attended the principal sessions of the Board the following particulars. That the two Secretaries, the Rev. Dr. Vaughan and the Rev. Mr. Carder, had resigned;—and in their place, had been elected the Rev. Dr. Whitehouse of Rochester, and the Rev. Mr. Harris of our city—the former to fill the place of the Secretary of the Foreign Committee, and the latter that of the Secretary of the Domestic Committee. Both of these appointments, we should think, would give great and general satisfaction. No changes have been introduced into our missionary organization. Bishop De Lancey brought forward some resolutions that occasioned considerable discussion, most of which, however, were not acceded to by the Board. The most important of Dr. De Lancey's resolutions which was adopted, we understand to be this,—that the correspondence of the Domestic Committee, is hereafter to be carried on through the Bishops of the respective dioceses in which the domestic missionaries are laboring. We understand also, that it was determined to increase the salaries of the domestic missionaries.—An effort was made to reduce the salaries of the Secretaries, but the Board wisely determined that there would be no economy in starving those who gave their whole time, thoughts, and energies to the service of the Church in carrying out her designs in relation to the missionary work.

The Last New York Churchman furnishes us with the following items:

"When our paper goes to press, the Board of Missions of the Church in the United States is in session in St. George's Church, in this city. There are present the Bishops of New York, New Jersey, Western New York, Maryland, and Delaware, and clerical and lay members from Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, and Maryland.

"On Thursday morning, agreeably to a standing order of the Board at its last meeting, the Holy Communion was administered. Morning Prayer was read by the Rev. Benjamin I. Haight, of New York, assisted by the Rev. John A. Vaughan, D. D., of the same Diocese, who read the lessons. The Decalogue and Collect were read by the Bishop of New Jersey, the Epistle by the Bishop of Delaware, and the Gospel by the Bishop of New York. The last also performing the remainder of the Communion Service, being assisted in the administration by the other Bishops mentioned above, and by the Rev. James Milnor, D. D., of New York.

"On Wednesday evening, the annual sermon was preached by the Rev. Alexander Vinton, M. D., of Massachusetts; Evening Prayer having been read by the Rev. William C. Mead, D. D., of Connecticut, assisted by the Rev. William H. Barnwell of South Carolina, who read the lessons."

We copy from the New York Tribune, the following additional items which relate to the proceedings of the Board on Thursday:

"The Rev. Dr. Vaughan offered his resignation to the office of Secretary and General Agent of the Foreign Committee, his reasons for so doing being the same as those given at the last meeting. His letter was laid on the table. Dr. Milnor took occasion to inform the Board that the two Secretaries and General Agents had, in a very laudable manner, during the past year, presented to the Society one-fourth of their respective salaries. Their actual income, therefore, had been only $1500 each. The annual reports of the two Secretaries were read, and referred to Committees. A report was also read, relating to the "Spirit of Missions," which was made the order of the day for this morning. Bishop De Lancey held in his hand a paper which, he said, contained a *series* of resolutions. He read the first of them, the object of which was, ultimately, to procure from the General Convention a change of the Constitution of the Society, so as to require the Missionaries to *report* to their respective Bishops. Bishop Doane objected to the consideration of the resolution unless the whole of the series were read. So did Bishop Whittingham and Dr. Milnor. Bishop De Lancey replied that they were *independent* resolutions, and being deeply wounded at some personal remarks which were addressed to him, with characteristic dignity and forbearance, withdrew the resolution. An apology was afterwards made to him. Dr. Hawks, before the adjournment, presented the whole of the "series," and they will no doubt be acted upon to-day (Friday). Bishop Whittingham offered a resolution relating to the commissioning by the "Committees" of Ministerial Envoys to Societies in England. He was decidedly opposed to the appointment of such representatives. The resolution was not acted upon when the Board adjourned."

THE SECRETARY OF THE DOMESTIC COMMITTEE.—We are confident that nowhere in the church could one have been selected, more capable of filling this office to the satisfaction of all, and to the promotion of the very best interests of the cause of Missions, than the Rev. N. S. Harris, the rector of the Church of the Ascension in this city. Still we cannot but feel that his removal from his present charge will be not only a great affliction to his own people, but a serious loss to the whole city. His success in the ministry in this city has been almost unparalleled. Few men in the church understand how to preach Christ and him crucified with more unction and power than our beloved brother, or seem better fitted for the pastoral office. He has also most decided ready business talents, and seems, on this account, eminently fitted for the office to which he has been called by the voice of the Church. We understand Mr. Harris has accepted the appointment to the Domestic Secretaryship, and will enter upon the duties of his office the 1st of August.

PASTORAL LETTER.—NO. III.

SHIP EUROPE, IN THE CHANNEL, April 24, 1842.

My beloved Friends,—Storms and calms together have kept me thus long upon the waters, and I am passing my fourth Sabbath on board. From present appearances, we may arrive in Liverpool by the middle of the present week. Though my health and strength have, on the whole, been improved by the voyage, I shall be thankful once more to stand on the dry land; and above all, once more to spend a Sabbath with the people of God in the worship of his Sanctuary. How great are the privileges of redemption! To have been purchased with a price, and such a price—from such a ruin,—for such an inheritance,—by such a Lord! Who can recount the least part of all the blessings which are contained in this wonderful covenant of grace? These are the things into which angels desire to look, and which God has been pleased to teach us by his Holy Spirit. These are the things which we are learning in his church on earth, and which we are to know and understand far more perfectly in his church in glory hereafter. In reference to this blessed, heavenly instruction, we have received one of the titles by which we are known, and which may be profitably considered by us, in this letter. We are *disciples*. Thus the Saviour called his first followers, and thus he calls all others, who are taught by him, the heavenly truths which he came to reveal to man. It is a title which implies *instruction*. As it is given to Christians, it intimates to them this one happy relation in which they stand to their glorious Lord, and the many blessings which arise from it to them.

As they are disciples of the Lord Jesus Christ, he is their *teacher*, in the things in which, in this relation, they seek and desire instruction. He is their teacher, in the communications of his holy written word. The blessed Scriptures, given by his direction, are a perfect communication of the great and wonderful things which the Lord Jesus teaches his people. They speak of him, in all his wonderful works, and contain all the intelligence of him which man can receive on earth. The Lord teaches man nothing which is not recorded and laid up in this blessed volume to be from thence made known to his people. But he is also their teacher, as he opens their minds to understand these Holy Scriptures, by the power of his Holy Spirit. He thus enables them to discern and understand the things which are written, so that they become deeply interesting to them, and they have great delight and comfort in meditating upon them. In all divine instruction, it is the Spirit that quickeneth and giveth life. But the Spirit teaches nothing which is not written in the word of God; He only enables us to receive, and understand the things that are written, making darkness to be light, and opening to us the deep things of God. Thus the Lord Jesus is our teacher. And happy are we, if we are thus taught of God, the things which belong to our peace! He has written for us his heavenly instructions, and has sent the same Spirit by whom they were written, to enable us to understand and love them.

But the Lord Jesus is in a very *peculiar sense* the teacher of his people. Whatever inferior instruments or guides he may employ, he alone teaches with certain authority. Ministers and pastors, oral instructions and printed books, are all to be tried and judged by the oracles of God. Disciples can call no one their teacher, but Christ, in this supreme sense, and they are to see that all the instructions which they receive from others, be conformed to his heavenly guidance. We can be bound by no authority but his. And whatever inferior powers others claim, we are to see that they are acting according to the will of Christ. This is our privilege as his disciples, and this is the duty to which the title leads us. We are to go even to Christ for our instruction. As we read his word, with whatever inferior aids his providence has prepared, we are to seek, above all, the living guidance of his own Spirit, without whom every other instrument is useless. Thus the Lord will lead us into all truth. And this blessed privilege and right we can never sacrifice. We are to be taught of God, if we are truly the disciples of Christ.

As disciples, the *things* which the Lord teaches us, are all things which accompany salvation; we do not profess to learn of him, any mere earthly or temporal attainments. But for every truth of God, and every duty of man, affecting the welfare of the soul, we are to learn of Christ. The repository of all spiritual knowledge for us, is in the Holy Scriptures, which are able to make us wise unto salvation, through faith in Christ Jesus. This knowledge we receive, and attain from the divine gift, in proportion as we seek it, in the way of the Lord's appointment. Happy are we in its acquisition! Happy in being instructed in this wisdom of God unto salvation, by him who is a sure and infallible teacher and guide!

We are ignorant of these heavenly things until he teaches us. They can never be learned by the wisdom of man. The natural mind cannot discern or understand them. They are learned in no other school, and from no other teacher, than the Lord, who speaks by his Spirit. The wisest and best educated in earthly things, are often wholly ignorant of the things of God, and must always be so, unless they are thus taught of God. These things seem to be foolishness to them, until, as little children, they come to the Saviour's teaching, and ask the word at his mouth.

As disciples, we are conscious of this natural ignorance of the things of God, and desire to be instructed in them, according to the will of God. We have a spirit of *humility*,—we are aware how little we know, and how little we can learn, of ourselves, of heavenly things. We love to sit as little children at the Saviour's feet, and beg him to teach us by his own Spirit. This is an essential temper. If any man thinks that he knows anything of himself, he knows nothing yet as he ought to know. The true disciple casts out all these high and vain imaginations of the wisdom of man, and the power of nature, and in deep consciousness of his own weakness and ignorance, implores the guidance and direction of his gracious Lord. To the end of his life, this is the spirit by which he is governed, and which is, for him, the parent and forerunner of heavenly wisdom. O how desirable and precious is this temper of the Lord's gift. As his disciples, let us seek it continually, and desire to lie down before him, ready to hear his voice, and to follow his direction. And the nearer we draw to that hour when we shall see him as he is, let us the more desire that gentle and humble mind, which loves to hear continually the peaceful voice of our great teacher.

As disciples, we are to be marked by a spirit of *dependance*. We are to come to the master's feet with affection and confidence, believing that he will guide us with kindness, and with certainty. We are to trust to his blessed word, and while we seek his Holy Spirit to lead us to a knowledge of this word, we are to feel fully willing to embrace his instruction, and to be guided according to his gracious will. How hard it is to receive the truth which Jesus teaches, every one of his disciples experiences. Our pride is to be humbled, our self-confidence is to be abated, and we are to be willing to receive our salvation, as all perfected, in Christ, and freely given by him to us. From beginning to end, we are taught by him, that he himself completes the work which he begins for us, and we are to place our whole trust in him. Blessed is this spirit of dependance upon the one gracious and glorious Saviour! Let us prize it, and seek it, my beloved friends, with more earnestness and desire. Let us cast our whole confidence upon him who is infinitely powerful and sufficient, and in the possession of whom, as our own, we are enriched with all spiritual and heavenly blessings.

As disciples, the spirit of *gratitude* becomes us also. The Lord teaches his people wonderful things, which neither the eye of man hath seen, nor his ear heard, nor hath it entered into his heart to conceive. How dark, and ignorant were we, when he undertook to enlighten and guide us! What prejudices and objections he had to surmount! What difficulties he had to encounter, before we were willing to be guided by him! But notwithstanding all these, he was willing to bear with us, and to lead us forward as we were able to follow, remembering whereof we were made. We were slow of heart to believe what he would teach; we were most unwilling to yield ourselves simply to him. But his grace has overcome these obstacles, and he has led us to see him, as that Just one, in whom is all our righteousness, and to hear the word from his mouth. What blessings we have thus received! and what a debt of gratitude we owe to him, from whom we have received them all! Are we his disciples? Then let us cultivate this heavenly temper, and with unceasing cheerfulness and love, praise him for his great goodness.

When we think of this title by which we are known, as the people of Christ, these may be suitable reflections and improvement of it. It is a blessed school into which we are thus brought by his love, and if we humbly, confidently, and gratefully receive what our heavenly master is prepared, and ready to teach us in this connexion, we shall be found ready to listen to higher instructions in a more glorious sanctuary, and amidst far more exalted privileges. As fellow disciples, I salute you all, with love in Christ Jesus our Lord; desiring never to transcend among you, this my proper position, as his messenger; learning the truth from his mouth, and teaching you, as he hath been pleased to teach me. May he be pleased to bless us in this relation, and to make us continually more happy together in him.

Most affectionately your friend and pastor,

STEPHEN H. TYNG.

ENGLISH ANNIVERSARIES.

CHURCH MISSIONARY SOCIETY.—Perhaps there is no human institution, exerting a wider or more important influence for the salvation of a lost world, than this noble Society, which commenced its existence with the nineteenth century. It was for some time a voluntary association, having originated with some of the most pious, devoted, evangelical members and ministers of the Established Church.

It has been extending its operations, and spreading a lovely moral verdure over so many heathen deserts, that for several years it has been increasingly attracting the attention, and commanding the respect of the whole British nation. There could be no higher proof of this, than the fact, that about a year since, an overture was made, originating with the Bishop of London, to take this Society under the patronage of the Established Church, and give it all the ecclesiastical sanction, derivable from the Queen's (who is the temporal head of the church,) sustaining to it the relation of Patron, and the Archbishop of Canterbury's being its Vice-Patron. This proposition was acceded to, inasmuch as it was not required that one single essential feature of the Society should be altered, to carry out this plan. The Primate of all England, the Archbishop of York, and most of the Bishops of England have now become members of this institution, and it promises to become increasingly useful in the great business of evangelizing the world.

Its Forty-second Anniversary was held in the Great Room of Exeter Hall, May 3d. We feel the more interest in this meeting, and we doubt not our readers will in some measure sympathise with us, from the circumstance that our own American Episcopal Missionary Board was represented there on that occasion in the person of our absent brother and Co-editor, the Rev. Dr. Tyng, who was appointed a delegate by the Committee in New York. We shall endeavor to furnish our readers with a somewhat full account of what transpired on this interesting occasion.

We are told that the spacious Hall, which will contain thousands, was densely crowded by a most respectable assembly. Among those who appeared on the platform, was the Earl of Chichester, who presided, the Bishops of Winchester, of Ripon, of Norwich, and of Chester, Lord Ashley, several Baronets, and members of Parliament, the Chancellor of the Diocese of Chester, Chevalier Bunsen, and a large body of distinguished clergymen, among whom appeared the venerable forms of the Rev. J. Pratt, and James Haldane Stewart. As is customary, the noble Chairman made an introductory address, in which he first expressed his regret at the absence of the venerable and respected Vice-Patron, the Archbishop of Canterbury, who had requested him to say, that he was prevented by an official engagement from being with them. The noble Earl next adverted to the occurrence, the most important among the events of the past year, which had brought to their aid, at a time of no little peril and anxiety, the sanction and patronage of the spiritual heads of the church. In reference to this he remarked that "Amidst the common joy which was felt, there were indeed some fears expressed, that the accession of our venerable Primate to the helm of the Society would occasion such a rush to the boat, that she might possibly be swamped. I, for one, did not participate in those fears—hitherto they have certainly proved groundless—I did not participate in those fears; I felt no alarm for the future safety of the Society, because I could observe no disposition amongst its Committee or its friends to turn from the safe and long-tried course, no disposition to waver in their faith; but, on the contrary, I believe them to possess a confirmed determination to adhere to Evangelical truth, and to devote themselves more loyally than ever to the blessed work of extending our Redeemer's kingdom. Surely, my friends, we may confidently believe that so long as the Society continues to prosecute this work in simplicity and sincerity, in prayer and in faith, in dutiful obedience to all lawful authority, in humble self-denying love to Christ, and to the scattered sheep of his yet ungathered flock, though we may indeed be tried and troubled—though we certainly shall be opposed and reproached, we shall be preserved from shipwreck; our work too must prosper, for it is not our work, but the Lord's; the means we are using are those of his own appointment."

The Earl closed his address with some pertinent remarks on the present embarrassed position of the Society's finance.

The Report was next read. It is really amazing to see over what a broad field this institution has extended its operations. It has been boastingly said, that the sun never goes down upon the Queen of England's dominions, for they stretch around the entire globe:—it may be thankfully said that the sun never sets upon the broad field of the Church Missionary Society's operations. The field with them is truly the world. Their missionaries are laboring in the West, South, and Eastern Africa, and already causing "the labor of Egypt, and merchandise of Ethiopia, and of the Sabeans, to come over unto Zion, and to be hers."

The Islands of the Mediterranean constitute a part of this wide field of Missionary labor—Northern India—India within the Ganges—Southern India and Western India are other important parts of the field. Ceylon, the Islands of the East, New Zealand, the West Indies, North-west America—over all these regions, this Society watches to send out to the perishing millions the bread of life. Who is not ready to exclaim,

"How great their work, how vast their charge!"

The Report shows that God has abundantly smiled upon the labors of this Society during the last year. The Schools have increased, converts have been multiplied, and those who had turned away from idols to serve the living God, have continued firm in their adherence to the truth, adorning the doctrine of God their Saviour—by a holy and well ordered life.

In relation to Western Africa, it is stated that "Mr. S. Crowther, a native of Africa was coming to England to prepare for Holy Orders—that there was a great willingness on the part of the Chiefs in the interior to receive instruction from their own countrymen, and it is ascertained, beyond a doubt, that the African mind was capable of acquiring and communicating information. Six or seven hundred Africans from upwards of forty different tribes regularly assembled for public worship, and there were more than thirteen hundred communicants, besides several thousand children, brought up in the nurture and admonition of the Lord in the Society's Schools. At Freetown there were two hundred and seventy Africans learning to read the Word of God.

"At Kishnagur six European missionaries were diligently engaged in instructing the people, and notwithstanding the severe persecution which had arisen there, the numbers of baptized converts and inquirers had considerably increased. At Benares there was an orphan Institution containing 108 children, and religious instruction was communicated to the natives generally by preaching and discussion."

"At Tinnevelly the work had even been of a diffusive nature. Inquirers were scattered in villages throughout a wide range of country, comprising six districts, each district having from fifty to ninety villages, and from fifty to sixty catechists, school-masters, under the superintendence of a missionary. The returns at the close of 1841 stated candidates for baptism, 19,063; number baptized, 5,628; communicants, 963; showing an increase during the last year in the number of candidates for baptism of more than double; of baptized, two-thirds; and of communicants, one-third."

We have room only for these few brief statements.

Another important fact brought out in the Report, was the embarrassed state of the Society's finance. Their expenditures had exceeded their income some 13,000£, and it was probable that they would need 50,000£ more than their present annual income to enable them to go on with all the missionary operations they had now commenced. It was proposed, however, unless this additional amount could be raised, to drop some of their missions, and for the next year not to *exceed* in their expenditures 85,000£—they *having* hitherto expended 100,000£. It was also stated that while they were obliged thus to contract the field of their operation, cries enough to pierce a heart of stone were coming upon them from all quarters for help. As a specimen of those touching appeals, we insert the following.

"From Kishnagur, again, the Committee has received the most earnest and repeated applications to establish schools for the children of the native converts. 'I appeal,' says the Bishop of Calcutta, 'to the Society for further supplies, on the new emergency created by our success itself, for the education of those who are to be the Christians, and parents, and examples of the next age. I appeal to the Christianity of Great Britain. It is in the true spirit of the liberality of British Christians to follow the hand of Providence. That hand is now beckoning us forward. A nation is, as it were, born at once. The crowding children of the faithful, incapable of education by their parents, cry out for help. Females, for the first time, are offering their baptized little ones to be *trained up* in the faith to which they are dedicated. *The Church Missionary Society are their sponsors to the Church. I entreat* England to rise to her new and noble duty. Glorious will be the moment when, under the Divine blessing, the attention of our Church shall be thoroughly awakened to the immense importance of the occasion. I leave Kishnagur, and its Christian youthful population, in your hands.' Again, the Committee reluctantly withheld the aid so feelingly solicited."

The Report closes with the following admirable views.

"It is right that the Society should know these things, which prove that the Committee have, during the last year, stayed their hand in some most urgent cases, even if they have gone beyond the bounds of strict prudence in others. But there is a further object in laying them before this large Christian assembly, such earnest, such inviting appeals must not be suffered to drop into oblivion. They must not, they cannot be set aside by the reply that we have no funds. They must be brought before those who have the means, and may be willing to make us the almoners of their bounty. These cases therefore—a few only out of many—the Committee earnestly and solemnly commend to the consciences of their Christian friends, entreating them to consider whether they might not either contribute more liberally themselves, or stir up others to a more liberal contribution; and they thus speak, not reproachfully or in despair, but in grateful recollection of the success of former appeals, and in the blessed assurance that God is able to make all grace abound towards his people, that they, having all sufficiency in all things, may abound in every good work. But let not this appeal of the Committee be mistaken. Let it not be supposed that it is on gold, or silver, or patronage, that they found their hopes of success. God forbid! It is the faithful, plain, and full maintenance of those great principles of the truth as it is in Jesus, by all the agents and missionaries of this Society, without compromise and without reserve. It is the sustentation of that Scriptural, Protestant, and Evangelical tone throughout all their ministrations. It is the upholding of the Bible and the Bible alone as the foundation and rule of faith upon which the blessing of God has rested, does rest, and ever will rest. If there be one living witness entitled to speak on this subject with more weight than another, it is he who was one of the early fathers of the Church Missionary Society, who laboured from its infancy to establish its great principles, who, by the signal providence of God, has been raised to the chief post both of observation and authority in the missions of the Church, and whose life, by a no less signal providence, has been preserved, while thousands have fallen at his side, that he might speak with the additional authority of long experience, and at the very crisis when his voice was most needed. That voice has given no uncertain sound. If (says the Bishop of Calcutta in his last Ordination sermon) the spirituality of our missions be gone; if a scheme which substitutes self, and form, and authority of office, for weight of doctrine and activity of love be imbibed, Ichabod—the glory is departed—may be inscribed upon our Church in India; all real advances in the conversion of the heathen will stop; our scattered Christian flocks will miss the sound and wholesome nourishment of their souls; our converts will quickly dwindle away to a nominal profession; our native catechists and missionaries will be bewildered; and nothing in the whole world is so graceless, as the eminent Gericka once observed, as a mission without the Spirit of Christ.

"Nor less are all hopes of success dependant upon the constant, fervent prayers of Christian friends at home, that the Lord may be pleased to pour out his Spirit upon our works, which alone can arouse the Christian Church to a sense of the greatness of the occasion—which alone can hasten the labors of our missionaries abroad—which alone can embolden the persecuted and timid inquirers after Christian truth, to profess the faith of Christ—which alone can support the feeble graces of those infant Churches, which need to be cherished as a nurse cherisheth her children. May he who hath the residue of the Spirit inspire the hearts of his people with these prayers, and speedily accomplish the number of his elect, and hasten his kingdom!"

The reading of the Report was followed by addresses from the Bishop of Ripon, the Rev. J. W. Cunningham, Lord Ashley, Rev. S. H. Tyng, D. D., Rev. T. Vores, Rev. Baron Gerlach, the Bishop of Chester, and the Hon. and Rev. Baptist Noel.

Extracts from a few of these addresses will be inserted below.

The Rev. John W. Cunningham.—This gentleman has long stood high in the literary world as the author of "The Velvet Cushion," "World without Souls," and a whole class of similar productions that have been very extensively read and universally admired. Mr. Cunningham has, we believe, for about thirty years been the Vicar of Harrow on the Hill. The old Parish Church is an ancient structure, some part of which was erected more than eight hundred years ago. We do not recollect ever to have met a more lovely family than we found at the vicarage at Harrow. Mr. Cunningham occupies a most delightful residence, the grounds around every part of which bear evidence of his fine classical taste. He is indeed a most delightful man, and a fine specimen of the remnant of that class of evangelical men who were associated in every good word and work, with Wilberforce, Legh Richmond, Daniel Wilson, Thomas Scott, and Charles Simeon.

Mr. Cunningham made an admirable address at the meeting of the Church Missionary Society, of which we have room to insert only a few extracts. He had been preceded by the Bishop of Ripon, who was laboring under indisposition, and was obliged from some official engagements to retire after having offered a few brief remarks upon a resolution to print the report. This resolution Mr. Cunningham rose to second. In reference to the Bishop of Ripon he said:

"It has been a great satisfaction to me to be permitted to second that Report, the adoption of which has been moved by my Right Rev. friend who has just quitted the room, and whose voice could not extend itself sufficiently to inform this great assembly that whilst he retained the deepest attachment to this Institution, and though his heart went along with it, he was labouring under certain personal inconveniences which prevented him addressing this meeting. I have known the Right Rev. Prelate for many years, and have laboured, as it were, with him, before he was raised to the high dignity he at present occupies, in the same field, and I can vouch to this assembly that no man more sincerely loves this Institution, and no individual in the kingdom would be happier to render it the services of his hand, his heart, and his voice, than the distinguished individual who has just quitted us."

Mr. Cunningham's address, however, related principally to "the painful necessity under which the Committee had been laid of contracting the Society's operations for want of adequate pecuniary means to carry them on,"—a clause contained in the resolution he advocated. He spoke in the highest terms of the Committee. "I do assure this great assembly," said he, "that I never go into that Committee without having awakened in my mind a spirit of thankfulness to God that such a Committee is at work in this great country. I never go to that Committee without feeling that I ought to come out of it a much holier and a much better man. I know of no place in which the spirit of Christian calmness, moderation, forbearance, and watchfulness, is more consistently and happily maintained." He thought that the Committee had acted in all respects wisely in reference to expenditures,—"They felt they were living under the constraining influence of the love of their Redeemer and anxiety for the salvation of souls. It is very well for tame men to take their stations in their counting-houses, or in their arm-chairs, and wonder that a body of Christian men could have for one hour stepped over the line, and have given a little more than prudently they were authorized to give. But where there was a burning principle of love for the Redeemer, and anxiety for the salvation of six hundred millions of souls, it is not, on consideration, a matter for surprise that the Committee should have been led into this course. When your Committee and your Secretaries had brought before them those countries which have been mentioned, in a shivering, miserable, desolate condition, living without Christ in the world, their faith and love may have trespassed upon their discretion, and they might have not only done what they could, but have been tempted to do a little more. I confess that of all the offences in the world the easiest for me to forgive was this. If it were possible that the Committee and this great assembly could be sent for their debt to the King's Bench, this would be the issue;—the goaler would stand astonished to see for the first time in the history of the world, a body of men there, not for having done too much for themselves, but too much for the salvation of the world." Mr. C. referred incidentally to the different classes of clergymen in the Establishment,—"I must also say this, that while I am bound to pay the highest respect and gratitude to the highly beneficed and higher ranks of the Church for their exertions and devotion in the cause, while they are most efficient labourers in the field of the Institution, I do believe that the contributions to the Society's funds are drawn, for the most part, from the great mass of the unbeneficed and unpaid clergy; and that there are many unpaid clergymen, or, to say the least, many half-paid clergymen, I know not whether I ought not to add, half-starved, who, from their own scanty means, are among the largest contributors to the funds of this Institution. I am sure that the Right Rev. Lord who now sits in the front of the platform will feel pleasure in informing you what was the amount of the contributions he sent in to the Society last year from the diocese of Winchester, and from other dioceses—contributions raised entirely by that body of men to whom I have referred."

The following paragraphs will be read with great interest:

"The members of the Committee, with all their excellent qualities and devotion, are not prophets, but they are men of large expectations, and having read and studied their Bibles, and depending upon the promises there held out to them, I know not how they could be anything else. And what were their expectations? They expected last year, when the difficulties of the Society were explained in this place, they fully expected that there would be found sympathy in the Christian world, and that when they told you that they must relinquish missions, that they were getting into debt, and were struggling in deep water,—the Committee, when they told you this, fondly, and, I fear, somewhat foolishly, too, indulged in the confident expectation that there would be so much of sympathy aroused throughout the Christian world as would relieve the difficulties in which they found themselves, take them out of the troubled waters in which they were struggling, and place their feet once more on dry ground. I must say this, and in doing so I cannot avoid referring to the soul-stirring sermon we heard last night, and which still sounds like a trumpet in my ears. I must say that while I regard the character and speak as highly as I can do of the exertions of the clergy of this country and the friends who addressed us last year, I must say, that the just expectations of the Society have been much disappointed, and that their friends ought, in many cases, to have done more for them than they have done. Do not suspect me of being ungrateful or ungenerous; I know there are many behind me, and many whom I see before me to-day, who have, in full dependence upon the Spirit of God, done their best for the Institution. I know that there is many an attentive ear and many a glistening eye whenever the sorrows of the Institution are recounted; and I know, too, that there is many a beating heart to testify to the truth. I now say, that many a pure and simple mind has, for the love of the Lord and Saviour of the world, done his best to lay his contribution on the altar of the Institution. I do not utter the smallest reproach to those persons that the difficulties of the Society exists; I should be ashamed to do so; for I know that thousands have, according to their means, done a thousand times more than I have done myself to relieve those difficulties; but at the same time, I am deeply convinced that the Christian world has not done its duty in the emergency, and I come here now—for I scorn to flatter you—I come here now to charge against you, to charge to the conscience of any individual in this congregation—if there be such an one—who, having heard the statement that was made here last year, has not made a single effort to extricate the Society out of its difficulty. Is there such a man among us? I put to you the forcible expression made use of by Bishop Wilson, when he asked his hearers if there was one among them who was tired of Christ? Bishop Wilson says there was but one voice throughout the assembly. The answer was, No! I ask you are you tired of the service of your Lord and Master, are you tired of labouring for the Saviour of the world? Is there one voice—is there even a small suppressed voice to speak according to the forms of our Society—the answer throughout the assembly is, No. Then are you prepared to do for your Master what he has done for you?"

(To be continued.)

Bishop Griswold's Articles on the Reformation of the Church.—We are glad to find that these are noticed and commended by Bishop Meade, in his address at the late diocesan Convention of Va. They contain the best defence of the Episcopal Church against the errors of Romanism in a small compass, that we have ever seen. We have been surprised that none of the Church papers, except our own, the Southern Churchman, and the Christian Witness (in which they originally appeared), have published these articles. What is the reason? We will not indulge the suspicion that our brother editors have been deterred from inserting these articles in the columns of their Journals from the fear of losing some subscribers, although these essays of our venerable presiding bishop, in showing what the Church is in her Protestant character, bears somewhat hard occasionally upon Tractarian errors? It appears to us, that no expose of the errors of Romanism, or exhibition of the true Scriptural character of our Church, has appeared from any quarter of equal merit and power. We do not believe that greater service could be done for strengthening and building the walls of our Zion, than the republication of these valuable essays in all our church papers.

To Correspondents.—We are thankful for the accession to our list of correspondents, of a writer, who, we are confident, will furnish so much interest and edification to our readers, as J. P. His communication has been received, and will appear in our next No. G. L. will have an early insertion in our columns.

Naomi is the name of a scripture female character, in which we always felt peculiar interest. The name will now be the more endeared to us from its having been chosen as the signature of a correspondent, whose communications will always find a cordial welcome not only to our columns, but we are confident also, to the thousand domestic circles of our readers. *David's Prayer* in our next.

The excellent article of G. B. upon *The blessedness of giving*, has been received and will soon appear in our columns.

Lines on the death of Miss Hanson, by Mrs. Dana, we purposed to insert a week or two ago. By some inadvertance at the printing office they have got mislaid. Could we not be furnished by the friend who sent us these with another copy?

The communication of *a Layman* has been received. He is wholly mistaken in his inference as to which side of the question referred to our sympathies lie. The matter was adverted to merely as an item of passing intelligence. We do not believe that a discussion of the subject in the church would be attended with any benefit.

Candor has been received.

The children are all waiting with impatience for *Aunt Phebe's second Tea Party*. They begin to be afraid the *raspberries* will all be gone before they hear again from her.

Intelligence.

DOMESTIC.

DIOCESAN.

MASSACHUSETTS.

Ordination.—On Sunday morning, June 19th, the fourth after Trinity, Bishop Griswold held a special ordination at Christ Church in this city and admitted Mr. Emery Moulton Porter to the holy order of deacons. Morning prayer was read by the Rev. Daniel Leach. The sermon was preached by the Bishop. The candidate was presented by the rector, Rev. Mr. Woart, who also assisted in the administration of the Lord's Supper.—*Christian Witness.*

Grace Church, Boston.—On Sunday afternoon, the 19th, Bishop Griswold preached in Grace Church, and confirmed twenty-two.—*Ib.*

CONNECTICUT.

The annual Convention of the Diocese of Connecticut assembled according to previous notice, in Trinity Church, New Haven, Tuesday, June 14. Morning prayer was read by the Rev. Geo. Burgess, rector of Christ Church, Hartford, the lessons by the Rev. Dr. Meade, rector of St. Paul's Church, Norwalk, and the sermon was preached by the Rev. S. B. Paddock, rector of Christ Church, Norwich, from Isa. lix. 1, 2. It was a discourse, sound, sensible, and appropriate to the occasion. The Bishop administered the communion, assisted by the Rev. Drs. Croswell and Meade, the Rev. Messrs. Paddock and Burgess.

On Wednesday morning the Convention was opened at 8 o'clock with prayers by the secretary. The Rev. Drs. Croswell and Jarvis, the Rev. Mr. Burgess, and the Rev. Drs. Holcomb and Meade, were elected the standing committee. The parochial reports, which were read, presented a very encouraging view of the prosperity and growth of the Church in this diocese.

The members of the Convention separated, satisfied that their deliberations had been conducted with harmony and mutual kindness. It was gratifying to witness, among those who were present, some of the oldest clergymen in the diocese; the Rev. Mr. Marsh, and the Rev. Dr. Burhans. These veterans in their master's service can recall the time when the Church in this diocese was but a feeble body, and only here and there a watchman on the walls. Now, how changed! A sentinel stands at almost every post, and the guard which he keeps is over soldiers who love his vigilance and encourage his assiduity.—*Chris. Witness.*

RHODE ISLAND.

Bishop Griswold, on Friday, the 10th instant preached in St. Paul's Church, Portsmouth, R. I. Sunday, the 12th, A. M., preached in Trinity Church, Newport, and confirmed twenty. P. M. preached in Zion Church, and confirmed seven. Monday the 13th, preached in St. Mark's Church, Warren, and confirmed twelve, and in the evening of the same day, confirmed thirty-four in Bristol, making the number confirmed in St. Michael's this year, seventy-nine. Tuesday and Wednesday, he met in the same church with the Convention of Rhode Island. In the morning of Tuesday an excellent discourse was delivered before the Convention, by the Rev. Mr. Penny, of Emmanuel Church, Mannville. The Convention was well attended, especially by lay delegates, which augurs well for the prosperity of the Church, and its business was conducted with a great degree of harmony and Christian love.

On Thursday, the 16th, the Bishop preached in St. John's Church, Providence, and admitted the Rev. John Wayland to the order of deacons.

[*Christian Witness.*

WESTERN NEW YORK.

Bishop De Lancey's Visitation.—Sunday, May 29th, the Bishop spent at Oswego, where in Christ Church he preached and confirmed *sixteen* persons. The church at Oswego has been greatly improved by painting and repairing the interior and especially by the substitution of a handsome Gothic screen (with a vestry-room in the rear) and a corresponding chancel large and commodious, in the place of the former inconvenient arrangements. Notwithstanding the inclement weather, large congregations attend the services of the church on both occasions.

At Sackett's Harbour, on the 31st, the Bishop baptized (at the request of the Rev. Mr. Noble, the Missionary) *one* adult and *four* children, preached, and administered the holy Communion. In the evening, prayers were read by the Rev. Mr. Scoville, assisted by the Rev. Mr. Rogers, who read the lessons, and the Bishop preached and confirmed *six* persons.

At Cape Vincent, on the 1st of June, the Bishop preached in the New church edifice and baptized the infant child of the Missionary. The next day, June 2d, the Bishop consecrated the truly neat and beautiful church edifice by the name of St. John's church; the request to consecrate being read by the Rev. Mr. Fish of Watertown, and the sentence of consecration read by the Rev. Mr. Watkins, the Missionary of the station, and the sermon preached by the Bishop. In the afternoon the Bishop preached and confirmed *nineteen* persons. It was a day of joy and rejoicing to the Church people of Cape Vincent. Crowded congregations attended both morning and afternoon, and witnessed with devout and absorbed attention these impressive services. Pews and aisles were all full. The young and old were there. A serene and balmy air, such as Italy might envy, shed a clear and hallowed light over this scene of holy joy and duty. Christian sympathy brought many Church people to Watertown, to share in the joys of our brethren at the Cape. Indeed the primary impulse to this new and interesting parish was given by the Rev. Mr. Fish, the Rector of the church at Watertown, and the chaste and beautiful edifice was planned by Mr. Sewall, of the same place. The zeal and devotion of the people, guided by the liberality and energy of O. P. Starker, Esq., who gave the lot (an acre), besides large pecuniary contributions, have thus secured to themselves in this remote part of the Diocese, one of the most beautiful country churches of its size to be found in the whole state. Complete in all its parts, well proportioned, with a tower surmounted by a spire, a vestry room, an organ, the ceiling arched and ornamented, and the pews neatly painted, it is in fact a very model of a handsome country church, such as would be an ornament to any town or village in the state. Many hearts united in the fervent prayers by which the church was consecrated to the holy services of a gracious God and Saviour, and responded to the earnest supplication of the Bishop that it might prove "the gate of heaven" to thousands henceforth to worship within its consecrated walls. "It was a day very much to be remembered."

Contiguous to the church has been erected a tower so arranged as to be able to form a house for the sexton below, and a belfry above, in which already resounds "the church-going bell."

[*Gospel Messenger.*

MICHIGAN.

We are indebted to the Gospel Messenger for the following items of Intelligence.

Michigan Convention.—The Convention of the Protestant Episcopal Church in the Diocese of Michigan, was held in Jonesville, on the 26th and 27th of May. The Bishop and thirteen of his clergy, and twenty-seven lay delegates, representing thirteen parishes, were present.

The Rev. F. H. Cuming was unanimously re-elected Secretary, and Mr. John A. Welles Treasurer. Mr. Mason Palmer was appointed Treasurer of the Episcopal Fund.

The Standing Committee for the ensuing year consists of the Rev. A. G. Hollister, H. P. Powers, F. H. Cuming, D. E. Brown, of the clergy; and Messrs. C. C. Trowbridge, C. W. Lane, D. B. Miller, of the laity.

Delegates to the General Convention: Rev. F. H. Cuming, N. W. Lyster, M. Hoyt, M. Schuyler, of the clergy; and Messrs. C. C. Trowbridge, D. B. Miller, G. P. Williams, W. A. Tryon, of the laity.

Rev. Messrs. Cuming and Powers, and Mr. Trowbridge and Dr. A. R. Ferry, were appointed the Missionary Committee.

Trustees of the General Theological Seminary: Rev. Messrs. Lyster and Brown.

The proceedings were characterized by great unanimity, and several important measures were adopted. Among them were resolutions to furnish the Bishop with the means (in part) to enable him to employ an assistant minister for his parish; the appointment of a committee to ascertain whether sufficient encouragement could be obtained to warrant the publication of a weekly periodical; and the adoption of a canon providing for the supply of vacant parishes with ministerial services.

The address of the Bishop and the parochial reports showed that the spiritual condition of the diocese was in a high degree prosperous, and that the want of more labourers was most severely felt.

The sermon at the opening of the Convention was preached by the Rev. C. W. Fitch, Rector of St. Paul's Church, Jackson. On the second day the Rev. Forster Thayer, Rector of Trinity Church, Niles, preached. On the last evening, the parochial reports were read, the Bishop delivered his address, setting forth the ecclesiastical acts performed by him during the last year, and then addressed the congregation and Convention in his usually happy and forcible manner, calling upon the members to uphold the Church in her true spiritual character, her divine origin, and her apostolic ministry.

After prayer to the Great Head of the Church for his blessing, and praise for his mercies, the Convention adjourned. C. H. F.

GENERAL.

THE DESTITUTE, ABROAD, AND AT HOME.

The age is a practical one. God, in his providence and by his Spirit, seems to have prepared the way, and taught his people how they may "evangelize all nations," and even to reprove their delay in his blessing on their endeavours. So strikingly is this true of the American Tract Society, that the Committee have felt bound hereby to invite the serious and prayerful attention of the friends of Zion, to some of the facts and considerations which have deeply affected their own minds and hearts.

It might seem needless to remark that this Society in no sphere claims to do *all* that is desirable for the salvation of men: it is rather the auxiliary of every other organization and effort for so great an end. Let every christian denomination support its own doctrine and order in all things, by the pulpit and the press, as conscience shall direct; let every other benevolent movement, at home and abroad, be urged forward to the highest efficiency—still a "*world* lieth in wickedness;" and if this Society can spread before men every where the great practical, humbling and sanctifying doctrines of the cross, such as are exhibited in the Saints' Rest of Baxter, the Pilgrim's Progress of Bunyan, the Fountain of Life by Flavel, the Rise and Progress by Doddridge, the Practical View by Wilberforce, and Edwards' Treatise on Redemption, they are doing *a great work*; one over which angels rejoice, and to which every christian heart is ready to bid God speed. It is the work substantially which has concentrated the energies of evangelical christians since the Reformation, and which constitutes the bright characteristic and the glory of the present century. This is the bond that unites the Committee and friends of this Society. In this work they wish to labour, and in this to die.

In foreign and pagan lands the aspects of this work are most cheering, as all who refer to the Society's documents, and especially the late Annual Report, will clearly see; but the nature of the present appeal forbids more than the most brief and summary statement. The Committee acknowledge with gratitude to God, that they have been permitted cordially to co-operate, in this department, with all our principal Foreign Missionary Institutions, and at all the prominent American Mission Stations throughout the world. In connection with the American Board of Commissioners, the Board of the General Assembly, the American Baptist Board, the Board of the Protestant Episcopal Church, and the General Baptist Mission in Orissa, are now more than *fifty presses*, most of them in active operation; and perhaps *twenty* more employed in Tract operations on the Continent of Europe. From these, publications are printed, or circulated, in at least ninety-five different languages and dialects, more than 1600 of which publications, including 135 volumes, have been approved by this Society; and the average appropriations, by the Society, to all the stations, for the last seven years, have been nearly $25,000 annually.

For all the stations the Committee hoped to remit the last year at least $30,000; but whether from the pressure of the times, or the special efforts of other Institutions, want of liberality in the churches, or remissness on the part of the Society, or all of these combined, less than $12,000 was received, during the year, for foreign distribution, and only $15,000 remitted; leaving a deficiency which, if unsupplied, must occasion, at many points, serious embarrassment.

The Committee invite especial attention to the fact, that at all the large and prosperous missions at the Sandwich Islands, in Siam, in Burmah, in Northern India, in Orissa, at Madras, Ceylon and among the Mahrattas, in Turkey and Greece, together with Russia, and Tract Societies in Germany and at Paris, to all which the total amount of $178,730 has now been remitted, the total expenditure of $160,259 has been reported and approved; leaving a balance of only $18,471. Deducting from this balance the sum of $13,200 remitted to those stations since April 15, there remains only $5271, the sole dependance of all the stations in this department from the date of their last annual or semi-annual reports, until the $13,200 shall arrive, which must fall largely short of meeting their demands for another year.

Appeals from men standing at the post of observation, themselves bearing the burden and heat of the day among millions of the perishing, calling on us with a missionary's ardor, and tenderness, and entreaty, it is believed, fully warrant the resolution solemnly adopted at the late anniversary, "that the cheering aspects now presented in the providence of God, in rendering the nations of the earth in so great a degree accessible; the number of presses in operation; the languages acquired; publications issued; missionary and other labourers prepared to distribute; and, above all, the evidences that God is blessing this instrumentality in *the wide and permanent* extension of his truth, call on the officers, the Agents and friends of the Society, to endeavour to raise, in the year ensuing, for the diffusion of Tracts and Volumes abroad at least the sum of $40,000."

But our own country, while we *cannot* divert our compassion from the heathen, has perhaps equal claims. Here are now 18,000,000 souls to be converted from sin, or guided in the christian course. These souls are as precious as those of the heathen; and if we are justified in spending a life to break through the Hindoo's caste and guide him to Christ, shall we refrain from speaking words of salvation to our own countrymen, using our own tongue, bound to us by the tenderest sympathies, shackled by no pagan superstition, and whose children and children's children will form a part of this great community, on whom, under God, may rest the hope of the world for ages?

Let tenfold means be employed for establishing through all our boundaries the christian ministry—before the men can be raised up and reach their fields of destination, millions will perish without the light of life. The country embraces immense masses of men who hear not the preached Gospel. They are in the midst of us; they are all around us; and in the newer and more destitute States their number is large, in many cases the majority of all the population. Romanism has avowed its purposes to have these Millions as her prey, and other soul-ruining delusions are struggling, with almost equal zeal, for the conquest. Our most able ministry is concentrated, to a great extent, on the more favored portions of the country, where thousands are surfeited, while millions at a distance famish for spiritual food. Our Western and South-Western States already embrace *seven millions*, and their population nearly *doubles in every ten years. What shall be done, what can be done for the perishing millions of our own country?* Let the question sink into the heart, be pondered, and answered.

This Society, dividing the country into a few large fields, would, by the blessing of God, obtain and assign to each an able, devoted man as General Agent, to obtain pecuniary aid by presenting the claims of the heathen and of our own country in the large churches and to prominent individuals; and at the same time to plan for supplying all the destitute with evangelical volumes and Tracts through the labors of christians on the field, or of volume Agents. These must be intelligent, self-denying men, who, under the counsels of the ministry wherever it exists, and with the co-operation they can gain, will visit every accessible family, selling the books at cost to those willing to purchase, presenting to others a small book like Baxter's Call or Alleine's Alarm, speaking to them of Christ and his salvation, and seeking, by every means, their eternal good. Is not something thus done to awaken the careless and confirm the christian? Something to *prepare the way* for the stated means of grace? Something to *guard against* fatal error? In one or two years, the people will be still more ready for a new supply; and thus let this spiritual *seed be sown* and resown throughout all our moral wastes, watered by prayer, and, it may be hoped, by the dews of the Holy Spirit, till every desolation becomes verdant and blossoms as the rose.

In this work the whole evangelical church cheers the Society onward. It is begun. About fifteen volume Agents are in the field, chiefly at the West. As the result of the last year, each visited about 5000 families, sold about 4000 volumes and gave away about 1000. Appalling desolations have been thus found and supplied. Many evidences of good have been apparent, and some of saving conversion. Every thing indicates that the work should be continued—and shall it fail for want of laborers, or means?

It was with some such view of the claims of our own country, and the constant demands of domestic missionaries, ministers and private christians, on the land and the water, at home and abroad, for Tracts and books to distribute gratuitously, that the Society further resolved, at the recent annual meeting, that "in view of the destitution of spiritual knowledge and ministerial instruction, especially in the newer States, and the adaption of the combined agency of the religious press and sanctified individual influence to the wants of the country, the Society is constrained to attempt the supply of every destitute family with its standard practical books, by sale or gift, accompanied by the prayerful labors of the friends of the Redeemer; and that to sustain these labors for the current year, allowing $10,000 for supplying the destitute with volumes, $10,000 for ordinary domestic grants, and $20,000 for all other expenses, will require at least the sum of $40,000 for the home operations of the Society."

The wants of probably not far from one million of *German population* in our country, a people greatly in need of the means of grace, and almost all of whom can read, should not be overlooked. The Society has *seven* valuable German volumes issued or in preparation; two evangelical German Agents are ready to enter the field; and it is hoped that many who sought our shores for pecuniary gain, may, by these means, be guided to "the Lamb of God who taketh away the sin of the world."

With these claims pressing on us, abroad and at home, can the Committee, or christians to whom the duty is known, rest in inactivity, and yet hope to meet our fellow-men in peace when we stand before Him who was pierced for our sins? The officers of the Society beg of God, that they may not be left to accumulate such guilt; and they entreat their fellow-christians to seize the opportunity and promptly and systematically give that pecuniary co-operation and personal, self-denying service, without which the work cannot be done. At this very hour the Society is under pecuniary obligations to the amount of nearly $10,000 which must within a few days be met. May not the Committee rely on every individual, every Auxiliary, every church, to do something annually for this cause! Are there not some who can contribute $150 or upwards to obtain the services of a volume Agent; or $100 that may furnish 800 of Baxter's Call, or some other book in cheap binding for the destitute? Many an humble individual, by collecting from others, may obtain $20, or $50, to constitute a pastor or other friend a member or director for life. The very crumbs that fall from the table of some, might cause an immortal spirit to leap for joy.

To God and to his redeemed people the Committee confidently and joyfully commend this cause.

Theodore Frelinghuysen, *President.*

JAMES MILNOR,	R. T. HAINES,
THOMAS M'AULEY,	T. C. DOREMUS,
JOHN KNOX,	EDWARD RICHARDSON,
CHARLES G. SUMMERS,	JAMES C. BLISS,
ARCHIBALD ALEXANDER,	WILLIAM FORREST,
JUSTIN EDWARDS,	WILLIAM WINTERTON,
JOHN STEARNS,	JAMES W. DOMINICK,
MOSES ALLEN,	

Executive Committee.

William A. Hallack,
O. Eastman,
R. S. Cook, } *Secretaries.*

New York, 150 *Nassau-street, June* 15, 1842.

Ecclesiastical Calendar.

SIXTH SUNDAY AFTER TRINITY—July 3.

Proper Lessons for Morning Service, Exod. iii. Acts xvii. Evening, Exod. v. Heb. xi.

Collect.—O God, who hast prepared for those who love thee, such good things as pass man's understanding; pour into our hearts such love towards thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord.—*Amen.*

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Kingsessing,	Sunday,	July 3d,	
Paradise,	Sunday,	July 17th,	
Lancaster,	Tuesday,	—— 19th,	
Hamiltonville,	Sunday,	July 24th,	Morning.
Norristown,	Sunday,	July 31st,	
Lower Dublin,	Sunday,	August 14th,	Morning.
Holmesburg	"	"	Afternoon.
Whitemarsh,	Sunday,	August 28th,	
Upper Merion,	Sunday,	Sept 4th,	Morning.

ST. ANDREW'S CHURCH.

Sunday next being the *first* Sunday in the month, there will be no service in this Church in the afternoon. Service in the evening to commence at 8 o'clock.

ST. MARK'S CHURCH, MOYAMENSING.

By divine permission this Church will be open three times every Lord's day.

The morning service will commence at ten o'clock, the afternoon at three, and in the evening at eight o'clock.

July 3—3t.

NORTH WESTERN CITY MISSION, OF ST. TIMOTHY'S CHURCH.

The Sunday-school will be held as usual, on Sunday morning next at 8 o'clock, in the Pennsylvania house in eighth st. between Spring Garden and Green sts., and at 2 o'clock, P. M. Divine Service in the morning at 10 o'clock, and at a quarter past 8 P. M. The Sunday-school is in a flourishing condition,—more teachers, male and famale, are earnestly solicited, and a gentleman capable of taking upon him the superintendence, is exceedingly wanted to aid the missionary. The Episcopal public is solicited to promote the welfare of this most important Missionary field.

☞ The Rev. Mr. Gregg can be always found South West Corner of Wallace and Franklin sts.

ST. PAUL'S CHURCH, CHESTER.

The Ladies of this ancient parish (the oldest probably in the diocese) propose to have a sale of useful and fancy articles, on the 4th and 5th of July next; the proceeds of which will be appropriated to repairing and fitting up their venerable sanctuary. Such citizens of Philadelphia as may be disposed to encourage this laudable enterprize, can go down to Chester in the morning steam boats; and if they wish, return by the cars in the afternoon.

A meeting of the Society of the Alumni of the Theological Seminary of Virginia, will be held at the Seminary, on Wednesday the 13th of July, at 11 o'clock A. M.

Henry H. Bean.

July 2—2t. *Rec. Secretary.*

ACKNOWLEDGMENTS.

RECEIPTS OF THE BISHOP WHITE PRAYER-BOOK SOCIETY—SINCE MAY 31.

From Rev. Mr. Hoimann, Jefferson and Fulton, Missouri,	$3 00
Grace Church, Honesdale, Pa.	37
Ladies Prayer-book Association, Boston,	23 25
Sunday-school of the Church of the Ascension, Phila.	5 00
St. Andrew's Church, Phila.	11 29
Rev. Edward Neufville, Christ Church, Savannah, Ga.	24 00
Benjamin C. Buzby,	5 00
	$71 91

Wm. Musgrave, *Treasurer,*
No. 175 Market street.

RECENT PUBLICATIONS.

LIFE of Herbert and the country Parson.

My Saviour or meditations on the offices of Christ, in prose and verse, by the Rev. John East, A. M.

Clark's Lectures to young men on the duties and dangers of life as peculiar to young men in cities.

The Great Commission, a prize Essay, by Harris, author of the "Great Teacher."

Blunt's Family Commentary, 2 vols. 12mo.

Hugh White's Meditations and Prayers.

Jay's Morning and Evening Exercises.

The Twin Sisters, a very interesting narrative of a religious character.

The Daughters of England, by Mrs. Ellis.

The Women of England, do.

The above, together with a large assortment of smaller religious works for the young, and suitable for Sunday School libraries, For sale by

H. HOOKER,
Corner of Chesnut and Fifth streets.

J. A. SPARKS,
NO. 111 NASSAU STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esq., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr Chase, of Bellows' Falls, Vt. July 2—3t.

MONEY RECEIVED FOR THE RECORDER

Thomas Milnor, Burlington, N. J.	$2 50
E. E. Locke, Lewistown, Pa.	2 50
Miss D. V. Locke, Swedsborough, N. J.	2 50
Mrs. Mary Hendrickson, Clarksborough, N. J.	2 50
Mrs. Ann Emory, Easton, Md.	2 50
Mayo Cabell, Esq., Tye River Warehouse, Va.	5 50
Mrs. Ann Tingey, Lambertsville, N. J.	2 50
Miss L. A. Morgan, New Albany, Ia. (to Nov. 1841)	3 00
Mrs. Claudia H. Marshall, Leed's Manor, Va.	2 50
Mrs. Mary C. Nelson, Oak Hill, Va.	2 50
Miss Elizabeth Ann Payne, Warrenton, Va.	5 00
Jacob Miller, Marcus Hook, Pa.	2 50
Wm. Butler, Sr., Mauch Chunk, Pa.	2 50
John Riddle, do.	2 50
Mrs. Harriet T. Curtis, Gloucester C. H., Va.	6 00
Mrs. Elizabeth W. Page, do.	2 50
Dr. Samuel B. Carey, Hickory Fork, Va.	2 50
Williamsburg, Va.—Henley Taylor, W. W. Vest, Prof. Saunders, J. C. Sheldon, each $2 50,	10 00
Rev. F. B. Woodward, Bethany, Ct.	2 00
H. Hedges, Hedgesville, Va.	5 00
Rev. Richard H. Newton, Pemberton, Va.	2 50
Caleb Tolbert, Honeybrook, Pa.	2 50
E. W. Hamlin, Bethany, Pa.	2 50
Wm. Greele, do.	2 50
Miss Jane Bolling, Belham, Va.	2 50
Mrs. Gumbes, Shannonville, Pa.	2 50
Bristol, Pa—Mrs. John Bessonett $5—Rev. Wm. S Perkins $2 50—John Boyd $2 50,	10 00
Rev. Henry V. D. Johns, Cincinnati, Ohio,	5 00
C. J. Van Gorder, Warren, Ohio,	2 00
John M. Donnelly, Catskill, Ohio, (to June 1843)	3 00
Rev. S. A. Bronson, Granville, Ohio,	2 00
C. R. King, do	2 00
Miss Mary Lynn, Pittsylvania C. H., Va.	2 50
Miss Sarah Ann Waterman, Holmesburg, Pa.	2 50
Richard W. Howell, Esq., Camden, N. J.	2 50
Rev. S. T. Carpenter, Sharon, Ct.	2 50
	$118 00

Poetry.

HEAVEN.

Oh! talk to me of Heaven! I love
To hear about my home above;
For there doth many a loved one dwell
In light and joy ineffable.
Oh! tell me how they shine and sing,
Whilst every harp rings echoing,
And every glad and tearless eye
Beams like the bright sun gloriously.
Tell me of that victorious palm,
Each hand in glory beareth;
Tell me of that celestial calm
Each face in glory weareth.

Oh! happy, happy country, where
There entereth not a sin,
And death, who keeps its portals fair,
May never once come in.
No grief can change their day to night;
The darkness of that land is light,
Sorrow and sighing God hath sent
Far thence to endless banishment;
And never more may one dark tear
Bedew their burning skies,
For every one they shed while here,
In tearful agonies,
Glitters a bright and dazzling gem
In their immortal diadem.
Oh! lovely, blooming country, there
Flourishes all that we deem fair.

And tho' no fields, no forests green,
Nor bowry gardens there are seen,
Nor perfumes load the breeze,
Nor hears the air material sound,
Yet joys at God's right hand are found.
The archetypes of these,
There is the home, the land of birth,
Of all we highest prize on earth.
The storms that rock this world beneath
Must there forever cease;
The only air the blessed breath,
Is purity and peace.

Oh! happy, happy, land! in thee
Shines the unveiled Divinity,
Shedding through each adoring breast,
A holy calm, a halcyon rest.
And those blest souls whom death did sever,
Have met to mingle joys forever,
Oh! soon may heaven unclose to me!
Oh! may I soon that glory see!
And my faint weary spirit stand
Within that happy, happy land.

From the Congregational Observer.

GO TO THE HOUSE OF PRAYER.

BY W. J. ANNABLE.

Go to the house of prayer,
If ye would hold communion sweet with heaven,
Go, 'tis a boon from God, to mortals given,
Seek blessings there.

Go to the house of prayer,
Ye Christians, when your hopes are lost in night,
Go, on your God, the source of Life and Light,
Cast all your care.

Go to the house of prayer,
When fears press down your souls, or shake your faith,
Or doubts dismay: Hear what the Saviour saith,
"I will be there."

Go to the house of prayer,
If ye would wish Christ's Eden water'd now;
Go, and around the sacred altar bow,
He will be there.

Go to the house of prayer,
Thou thoughtless one, it is the place for thee:
Thee God invites—there on the bended knee,
Rich mercies share.

Go to the house of prayer,
There let your hearts in holy union meet,
Go, cast your burdens at the Saviour's feet,
Ye cannot bear.

Go to the house of prayer,
There let your strains commingle as they rise,
While angels list thro' gates of Paradise,
And breathe them there.

Go to the house of prayer,
If ye would hold communion sweet with heaven,
Go, 'tis a boon from God, to mortals given,
Seek blessings there.

For the Episcopal Recorder.

MATERNAL INFLUENCE.

BY AN ENGLISH CORRESPONDENT.

(Continued)

How much influence has a mother's conduct on the sentiments and feeling of her children towards the other parent who is in no case so visibly and sensibly, the source and centre of their happiness, who from secular engagements is probably but little in their sight, and who perhaps, when present, does not always treat them with that unruffled gentleness, that indefatigable patience, that intuitive tenderness, on which they can always depend in a mother. It is to a great degree in her power to cement or to alienate the affections,—to render filial respect and obedience habitual and delightful, or to awaken and foster a spirit of contempt and insubordination. I remember it as one of my earliest incentives to industry, to accomplish something which would please father when he came home. It was evident to us that to gratify him, and make him happy, was the constant object of her solicitude and exertions; and it was natural that those of her children, to whom she was all in all, should be cast in the same direction. I do not know whether fathers in general are aware how much of the dutiful attention they receive from their children, results from the judicious and well-directed efforts of the mother.

The salary of my father formed but a slender income for the support of the family. To live in style of moderate comfort, and meet every demand of justice, it was necessary to practice the most rigid economy. The management was wisely intrusted to my mother, except such a portion as was required by my father for his personal expenses. I am afraid he was somewhat inconsiderate in the arrangement of this scale, or perhaps in occasionally exceeding it, and that my poor mother was thereby subjected to an undue degree of privation. She never complained,—but I have often seen her perplexed to provide a sufficiency of plain food for her children through the day and some little delicacy for my father's supper. The embarrassments would generally occur, just after my father, as was sometimes the case, had unexpectedly brought in two or three of his friends to spend the evening. I have observed that for several days after such a visitation, my dear mother very scantily partook of the provisions of the table, and I now fear that our plenty was the purchase of her *self-denial*. Our clothing was almost entirely the produce of her industry and good contrivance, being made up from the stores of her earlier days, or from garments which my father had laid aside. For such articles as she was compelled to purchase she generally obtained the price by an extra effort in performing fine needle-work for a wealthy and liberal family, by whom she was well known and highly respected. Thus it is evident that as her children became capable of observation and reflection, notwithstanding all the endeavours of a devoted wife to secure to her husband the honour and gratitude of a dependant family, they could not but perceive that it was to her they were in reality indebted as the chief source of their comforts and supplies.

While thus intent on promoting the comfort of all around her, I have no doubt that this excellent mother had many trials which we little perceived or appreciated. But she bore them all with silent meekness and found a constant resource in devotion. If at any time there was a tear which she could not restrain, and which she did not think proper to account for, she would steal away for a few moments to the little dressing room, where her well worn Bible was laid, and she would return like Hannah of old, with her countenance no more sad. It was from the influence of a mother's precept and example that I learnt to regard the Bible as

"The best relief that mortals have—
It makes our sorrows blest."

Well do I recollect many of her favourite Psalms and other portions of Scripture, and now, when my eyes and my heart rest upon them, they seem to be invested with additional sweetness and soundness as having been my mother's "songs in the house of her pilgrimage."

My father was, I doubt not, a possessor of genuine piety, but whether from a natural irritability of temper, which even grace had but in part subdued, or whether from the unfavourable influence of worldly business and harrassments, although I entertained for him a strong filial reverence and affection, and though I never for a moment doubted his being a good man, it was not from him so much as from the influence of a mother's character that I learned to know and feel how sweet and awful goodness is.

I have often endeavoured, especially since I have sustained the parental relation, and shared it with one who in a case of difficulty often appeals to me as to the line of conduct that would in such a case have been pursued by my venerated mother, no less venerated by her, than by myself,—to recollect my mother's early discipline,—but I cannot. I only know in general that my earliest impressions and habits were those of obedience to my mother, and that I found my happiness in obeying her I am sure,—alas, my subsequent conduct gives too lamentable proof of it,—that I inherit my full portion of original self-will and rebellion of spirit,—yet in reference to my mother, rebellion and disobedience were not the settled habit, but the occasional transgressions of my childhood. I must therefore conclude that she had, with her usual wisdom, forethought, firmness, and well-judging kindness, early established and steadily maintained a due parental authority. It was settled and understood by both parties before I became capable of remembering the struggles by which the conclusion was arrived at, that my parents were to govern, and I was to obey. There were no arbitrary requirements, no capricious thwartings; yet I perfectly understood that if my mother issued an order, the thing was to be done,—if she refused a request, it was useless to repeat it. Parents who have not adopted this system, cannot conceive the quantity of uneasiness and altercation that are saved by it. E. C.

(To be Continued.)

EXHIBITION OF THE BLIND.

This exhibition, at the Tabernacle, New York, on Friday last, was full of interest. We find the following notice of it in an evening paper.

The pupils occupied the platform, Dr. Cox presiding. The Band, composed of eight young men entirely blind, performed the Overture of La. Bayadere in a highly scientific and masterly manner, and the Teacher of the boys rose to examine them in Astronomy. He put many questions to them respecting the meaning of Astronomy, and required them to explain what was meant by the Solar System—what was the velocity of light—the diameter of the sun, &c. &c. To all these questions they returned correct and lucid answers, which would have shamed many older pupils with the advantage of sight. A young man named Robert Elder then performed variations on the piano forte, and an albumen boy, with hair perfectly white, was brought out to read, which he did by feeling with two fingers the raised or embossed letters in a Testament printed for the use of the blind. After him there were three other boys brought out to read, who astonished the audience by the facility. One of them read that touching passage in the New Testament respecting Jesus healing the blind man, which created a great sensation among the audience. After this, an interesting girl named Ann Smith was seated at the piano, which she played, and sung a song composed by Mrs. Embury, entitled

"They tell me Spring is coming,"

to music composed by Mr. Rief, the instructor of the pupils in the institution, and another girl, about 20 years of age, named Frances J. Crosby, recited the following piece of poetry, which was composed by herself for the occasion, within a very few hours of her knowing that the exhibition was to take place.

How lonely and sad is the sightless one's lot,
Who dwells in seclusion, neglected, forgot,
Unpitied, uncherished, no gentle one near
To moisten her cheek with sweet sympathy's tear!

While fond hearts around her beat lightly and gay,
In silent dejection her hours drag away;
Tho' the blithe notes of gladness oft burst on her ear,
They come not her grief-stricken bosom to cheer!

Or if, when the curtain of midnight is drawn,
And the fair tints of evening are faded and gone,
A mother bends o'er her—she bends but to weep—
And adds to her anguish a pang yet more deep.

And must she still linger thus shrouded in gloom?
Not one ray of sight her dark path to illume?
Oh, no! that lone heart, all benighted and drear,
The light of instruction hath power to cheer.

Bright visions of happiness float o'er her now,
And the deep weeds of sorrow are fled from her brow;
A smile of contentment now plays on her face—
For the pages of science her fingers can trace.

Your eyes with transporting emotions can view
The calm evening sky in its mantle of blue,
She mentally traces each orb as it flies
In its course through the boundless expanse of the skies.

She treads, with new vigor, each woodland and glen!
Where oft to brood over her woes she hath been—
While, touched by her fingers, the harp, soft and clear,
With musical sweetness now gladdens the ear.

Then think not unhappy—though sightless—this band—
Deplore not their lot! A munificent hand
With blessings the choicest, our pathway hath strewn!
Neglected, unheeded no longer we roam!

Kind friends are around us—they soften our woes,
And, point to the source whence true happiness flows;
We taste the delights education has given,
And look from this world to a brighter in heaven!

The recital of this poem, in the clear, sweet voice of the sightless girl who composed it, sounding like the sweet tone of a bell, in the death-like stillness that reigned around, drew tears from the eye of every listener. 'Twas indeed a beautiful and interesting sight, when the sun, glancing out from behind a cloud, sent down his declining rays upon that spell-bound audience; to see them with their features beaming with sympathy, and their eyes streaming with tears—their attitude betraying the most intense anxiety to catch every word that fell from her lips. She concluded and was lead to her seat amid thundering applause, repeated and repeated again.

LOGIC OF UNIVERSALISM.

We have often been amused as well as grieved to see the logic adduced in favor of Universalism by those who advocate it. What follows, however, is the latest specimen, and is calculated to produce the same feelings in the minds of all Christians, that were experienced by the writer. We find the account in the last New-England Puritan, communicated by the Rev. Matthew Hale Smith, under date of Malden, March 18. If Universalism is to be sustained by such logic, the sooner it is known the better. We are glad to see Mr. Smith stand at his post, and hope the time is far distant when even a shower of stones will induce him to keep silence.

"On the first of this week I went to North Attleboro' to lecture upon Universalism, in the Baptist church. At the close of the meeting on Tuesday evening, 'certain lewd fellows, of the baser sort,' gave utterance to their feelings by their howlings and other hideous noises outside the church. But no very serious disturbance took place. On Wednesday evening it was noticed that a smaller number of Universalists were present than on the preceding evening—the preacher was absent also, and he had attended two lectures. When nearly half through my lecture, a loud noise was heard, resembling the explosion of gunpowder, or the discharge of musketry, accompanied with a loud crash. The church was very much crowded, and the effect upon the audience was most startling. Those below thought the gallery was falling, and those in the gallery, not knowing what the cause of the disturbance was, rose at once in their places and thus increased the confusion. All rushed for the door, trampling upon each other, and for a few moments the scene was exciting indeed, and great fears were entertained lest many should be seriously injured. I succeeded after a short time in calming the audience; and when they had resumed their seats, I told them I had no expectation, while lecturing upon the moral results of Universalism, to be able to present a *specimen*—but now they had both argument and demonstration! They saw *how* its advocates would be pleased to discuss Universalism, and what arguments they would prefer to employ in its defence! And they now witnessed the kind of free discussion of which these gentlemen were the champions, and how anxiously they desired to have the merits of Universalism examined!

"It was found upon examination that the noise was produced by throwing stones. About 20 large paving stones were hurled simultaneously at the house, five or six of which came into the midst of the congregation. Providentially no one was hurt. To prevent a repetition of this disturbance, a guard was placed round the church. But these men having given an exhibition of the 'good will to men,' with which their system abounds, retired to the tavern to close the exploit in a way worthy of its beginning; which they did by *attempting to frighten the horses that passed the tavern, as friends were returning home from lecture.*

"This occurrence, in connection with other scenes, has awakened in my bosom the liveliest sympathy for Universalists. They know not what to do. In almost every town God is converting them in great numbers, their foundation is trembling, their hope is going out. To act is death, to sit still is to be ruined. And no marvel that those who by this craft get their wealth, are so full of wrath. Let us all pray that God may grant them repentance. And it is my desire to feel towards this deluded class of men that tender spirit, that in every assault will prompt me to say, 'Father forgive them!'"

THE CONTRAST.

Religion gives rest to the soul in prospect of death, and at the very hour of death. Jesus says—"I will give you rest," and his promise applies in all conditions of life and at all periods of existence. Without religion the soul of man cannot rest in life, at death or in all eternity.

The experience of good and bad men, in all ages of the world, proves what is here asserted.

Dr. Payson, a Christian minister, when dying, said—"my God is in this room, I see him, and oh! how lovely is the sight, how glorious does he appear; worthy of ten thousand hearts if I had so many to give."

Newport, a distinguished infidel, dying, said—"That there is a God I know, because I continually feel his wrath. That there is a hell I am equally certain, having received an earnest of my inheritance there already, in my heart. That there is a natural conscience I now feel with horror and amazement, being constantly upbraided by it with my impieties, and all my sins brought to my remembrance."

Dr. Payson.—"The celestial city is full in view—its glories beam upon me—its breezes fan me—its odors are wafted to me—its sounds strike upon my ear—and its spirit breathes into my heart; nothing separates me from it, but the river of death, which now appears as narrow as a rill, that may be crossed at a single step whenever God shall give permission."

Newport.—"My happiness is at an end, and as for my rest, all the ease I expect will be wishing for the day, as in the daytime I wish for the night, with the fearful expectation of my dissolution, and the account I must make upon it."

Dr. Payson.—"The sun of righteousness has been gradually drawing nearer and nearer, appearing larger and larger as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder, why God should design thus to shine upon a sinful and polluted worm."

Newport.—"How heavily my minutes roll on! when will be the last breath—the last pulse—that shall beat my spirit out of this decayed mansion, into the dread regions of death and hell? Oh! I find that it is just now at hand, and what shall I say now? Am not I afraid to die? Ah the forlorn hopes of him that has not God to go to! Nothing to fly to for peace and comfort."

Will our gay young readers look at this picture, and then on that, and if yet an impenitent and unrelenting sinner, will you receive conviction of the importance and value of religion, and go to God in prayer, saying—

"Rest for my soul I long to find,
Saviour of men, if mine thou art,
Give me thy meek and lowly mind,
And stamp thine image on my heart."

Blessed prospect—when a good man dies, he is carried by angels to heaven, and admitted to the full enjoyment of "that rest which remaineth for the people of God." This is rest that knows no fatigue, no interruption, no end.—*Bap. Rec.*

Children's Friend.

THE WORD APPLIED.

A little girl, between four and five years of age, on her return from hearing a preacher whom she much loved, said to her mother, "Mother, I can tell you a little of Mr. H.'s sermon; he said, 'Touch not the unclean thing.'" Her mother, with a view to try if she understood the meaning of these words, replied, "Then if Mr. H. said so, I hope you will take care not to touch things that are dirty in future." The little girl smiled, and answered, "O mother, I know very well what he meant." "What did he mean?" said her mother. "He meant sin, to be sure," said the child, "and it is all the same, as if Mr. H. had said, You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do any such things as these, mother."

The answer was just. And our young readers may learn, that all sin, of every kind, is uncleanness; that it is the abominable thing that the Lord hateth; and makes those who live in the practice of it, utterly unfit to dwell with God, holy angels, and good men in heaven.

THE LAST OF SEVEN.

BY R. A. WILLMOTT.

Oh, be not angry, chide her not,
Although the child has err'd;
Nor bring the tears into her eyes
By one ungentle word.

When that sweet linnet sang, before
Our summer roses died,
A sister's arm was round her neck,
A brother at her side.

But now in grief she walks alone,
By every flowering bed:
That sister's clasping arm is cold—
That brother's voice is fled.

And when she sits beside my knee,
With face so pale and meek,
And eyes bent o'er her book, I see
The tears upon her cheek.

Then chide her not; but whisper now
"Thy trespass is forgiven:"
How canst thou frown in that pale face!
She is the last of seven.

CARD.

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June 25.—3t.

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